Seuen Sobs of a Sorrowfull Soule for Sinne:

Comprehending those seuen Psalmes of the *Princelie Prophet* DAVID, commonlie called Pœnitentiall; *framed into a forme of familiar praiers*, and reduced into meeter *by* WILLIAM HVNNIS, *one of* the Gentlemen of hir Maiesties honourable Chappel, and maister to the children of the same.

Wherevnto are also annexed his Handfull of Honisuckles; *the Poore Widowes Mite*; *a Dialog betweene Christ and a sinner*; *diuers godlie and pithie ditties*, with a Christian confession of *and to the Trinitie*; newlie printed and *augmented*.

1597.

To the right Honourable and *vertuous Lady, Francis, Countes* of Sussex, & one of the Ladies of hir Maiesties *most Honourable priuie chamber, W.* Hunnis wisheth increase of vertue and honour, *with long life, prosperous health,* godlie feare, firme faith, and assured hope in the Almightie.

THe proofe of your Ladiships vertue hath emboldened me to set foorth this litle werke vnder your honourable defence. And although a fault by me is committed, in making you patronesse of so slender a peece without your knowledge, yet hoping vpon your honourable courtesie, which rather respecteth the mind of the giuer, than the worthinesse of the gift, and poising the giuers desire to please and zeale to profit, more then the quality of the offence, I doo assure my selfe to be remitted of the trespasse which maketh me thinke my trauell not onely sweet, but also verie richlie recompensed.

Your Ladiships to command,
William Hunnis.

The Author to his Booke.

PAsse foorth my booke into the hands
and view of sundry men:
Humble thy selfe, declare thy name
who thee thus clad and when:
And blush not at the frumps of some,
ne feare at others frowne:
More rich thou art in thred-bare cote,
then some in silken gowne.
And giue them all to vnderstand,
from whence thou first didst spring,
How thou wast fostred in the brest
and bosome of a king.
And so (perhaps) some woorthie wight
wil shape thee rich arraie,
And set thee foorth as thou deseru'st
with costly iewels gaie.
Behaue thy selfe in such good sort,
if possible may be,
That euery one may thee embrace,
and wish wel vnto me.

Vale.

The Booke to his Readers

Good friends with fauor me peruſe,
halfe naked though I bee,
Or not attierd ſo gallantlie,
as you deſire to ſee.
Yet this from me your ſelues aſſure,
ſuch ſubſtance here to find,
As ſhall bring hope vnto the hart,
and comfort to the mind.
Oft vnder ſhort and ſimple weed,
ſuch vertue may be found,
As vnder pall of purple hew
that traileth on the ground.
I being good am not the worſe,
though clothing mine be bad,
He that beſtowd the ſame on me,
did giue the beſt he had.
In whoſe behalfe I humbly pray,
and for my ſelfe alſo,
You would vouchſafe to mind theſe faults,
that in my cote ye kno.

Vale.

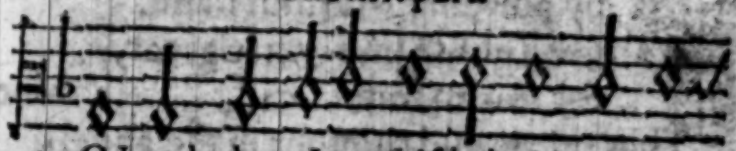
Pſalme 150, *verſe* 3. *and* 6.

¶ Praiſe him in the ſound of the trumpet: praiſe him vpon the lute and harp. Let euerie thing that hath breth praiſe ỹ Lord

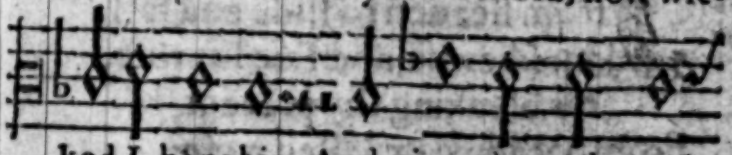
Seuen Sobs of a Sorrowfull Soule for Sinne.

Domine ne in furore. Psal. 6.

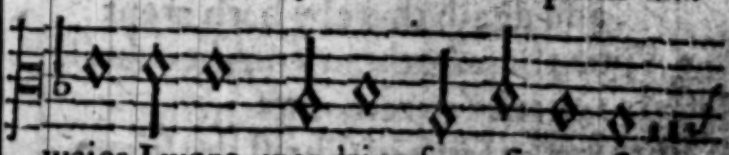
The first part.



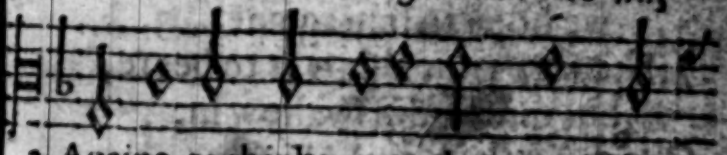
1. O Lord when I my self behold, how wic-



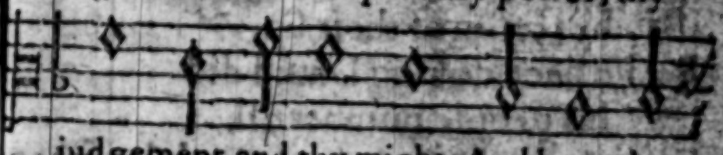
ked I haue bin; And view the paths and



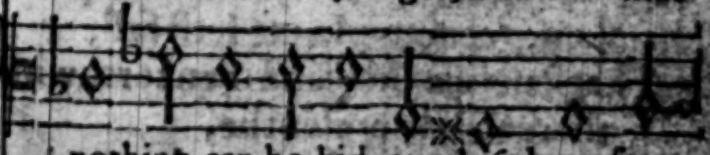
waies I went, wandring from sin to sin;



2. Againe, to thinke vpon thy power, thy



iudgement, and thy might; And how that



nothing can be hid, or close kept from

thy sight:

3 Euen then (alas) I ſhake and quake,
and tremble where I ſtand,
For feare thou ſhouldſt reuenged be,
by power of wrathful hand.
4 The weight of ſin is verie great,
for this to mind I call, (thine
That one proud thought made angels
from heauen to ſlide and fall.
5 Adam likewiſe, and Eue his wife,
for breaking thy precept
From paradice expelled were;
and death thereby hath crept
6 Vpon them both, and on their ſeed,
for euer to remaine:
But that by faith in Chriſt thy ſonne,
we hope to liue againe.
7 The earth not able was to beare,
but quicke did ſwallow in,
Corah, Dathan, and Abiron,
by reaſon of their ſin,
8 Alſo becauſe king Dauid did
his people number all,
Thou Lord therfore, in three daies ſpace,
ſuch greeuous plague letſt fall;
9 That ſeuentie thouſand men forthwith
thereof dide preſentlie,
Such was thy worke, ſuch was thy wrath,
thy mightie power to trie.
10 (Alas) my ſin ſurmounteth theirs,
mine cannot numbred bee,

And from thy wrath moſt mightie God,
I know not where to flee.
11 If into heauen I might aſcend,
where angels thine remaine,
O Lord, thy wrath would thruſt me forth
downe to the earth againe.
12 And in the earth here is no place
of refuge to be found,
Nor in the deepe and water courſe,
that paſseth vnder ground.
13 Vouchſafe therefore I thee beſeech,
on me ſome mercie take,
And turne thy wrath from me awaie,
for Ieſus Chriſtes ſake.
15 *Lord in thy wrath reproue me not,*
ne chaſt me in thine ire,
But with thy mercie ſhadow me,
I humblie thee deſire.
16 I know it is my greeuous ſinnes
that do thy wrath prouoke,
But yet ô Lord, in rigor thine
forbeare thy heauy ſtroke.
15 And rather with thy mercie ſweet,
behold my heauy plight,
How weake and feeble I appeare
before thy bleſsed ſight.
17 For nature mine corrupted is,
and wounded with the dart
Of luſt and foule concupiſcence,
throughout in euery part.

Verſe. 1.
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

18 I am in sinne conceaude and borne,
the child of wrath and death,
Hauing but here a little time
to liue and draw my breath.
19 I feele my selfe stil apt and prone
to wickednesse and vice,
And drowned thus in sinne I lie,
and haue no power to rise.
20 *It is thy mercy, ô sweet Christ,*
that must my health restore:
For all my bones are troubled much,
and vexed very sore
21 I am not able to withstand
temptations such as be,
Wherefore good lord vouchsafe to heale
my great infirmitie.
22 Good Christ as thou to Peter didst,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leaper cleansed was,
by touching with thy hand:
And Peters mother raised vp
from feuer whole to stand:
24 So let that hand of mercy thine,
make cleane the leprosie
Of lothsome lust vpon me growne,
through mine iniquitie.
25 Then shal there strength in me appeer
through grace my cheefe releefe,

Thy

Verse 3. *Miserere mei domine, quòniam infirmus sum: sana me domine quoniam conturbata sunt omnia ossa mea.*

sorrowfull soule.

Thy death, O Christ, the medicine is
that helpeth all my greefe.

26 *My soule is troubled verie sore,*
by reason of my sin:
But Lord how long shall I abide
thus sorrowfull therein?

27 I doubt not Lord, but thou which hast
my stonie hart made soft,
With willing mind thy grace to craue,
from time to time so oft;

28 Wilt not now stay, but foorth proceed
my perfect health to make,
Although a while thou doost defer,
yet is it for my sake.

29 For lord, thou knowst our nature such
if we great things obtaine;
And in the getting of the same
do feele no griefe or paine;

30 We little do esteeme thereof,
but hardly brought to passe,
A thousand times we do esteeme,
much more than th'other was.

31 So Lord, if thou shouldst at the first
grant my petition,
The greatnes of offences mine,
I should not thinke vpon.

32 Wherefore my hope still bids me crie
with faithful heart in brest,
As did the faithfull Cananite,
whose daughter was possest.

Verse. 1.
Et anima mea conturbata est valde, sed tu domine vsquequo?

33 At

33 At leaſt if I ſtill knock and cal
vpon thy holy name,
At length thou wilt heare my requeſt
and grant to me the ſame:
34 As did the man three loaues of bread
vnto his neighbor lend;
Whoſe knocking long forſt him to riſe
and ſhew himſelfe a friend.
35 Lord by the mouth of thy deere ſon,
this promiſe didſt thou make:
That if we knocke thou open wilt
the doore euen for his ſake.
36 Wherefore we crie, we knock, we cal
and neuer ceaſe wil wee,
Til thou doo turne to vs, ô Lord,
that we may turne to thee.

The ſecond part.

Verſe. 4 *Conuerte domine, & eripe animam meã ſaluum me fac, propter miſericordiam tuam.*

TVrne from thy wrath, ô Lord of hoſts,
and ſet my hart at large:
Oh ſaue me for thy mercies ſake,
and all my ſins diſcharge.
2 Not for the merits I haue doon
ne for the works I wrought,
But for thy endleſſe mercie ſake,
and bloud which hath vs bought.
3 The debt is great that I am in,
not able for to paie,
And how to recompenſe the ſame,
none other can I ſaie;

4 But goodesse thine must me acquite,
or else (alas) must I
To prison, where no ransome may
set me at libertie.

5 *For why in death, ô God of life,*
no man remembreth thee,
And in the hel who giues thee thanks
was none yet knowne to bee

6 The greeuous plagnes and tormentes there,
so smarting be and strong,
That no can haue mind on thee,
or thee confesse among.

7 No time is there of space, ne place
repentance for to find;
But burning paines, and torments sharpe
to al be there assind.

8 Remembring this while I am here,
and do this life possesse,
To thee, O Lord, in humble wise,
I doo my faults confesse:

9 And with a spirit all sorrowful
I do my sinnes lament,
And sory am euen from my soule,
I did such waies frequent.

10 *And am with groning wearie made,*
through tast of many seares;
The night I spend my bed to wash,
my couch to wet with teares,

11 Not weeping to the sight of men,
(as doth the hypocrite)

Verse. 5 *Quoniam non est in morte qui memor sit tui, in inferno autẽ quis confitebitur tibi*

Verse 6 *Laboraui in gemitu meo, lauabo per singulas noctes lectum meum, lachrimis meis stratũ meum rigabo.*

But

But in thy chamber secretly,
where I my sinnes recite.
12 Not onely with the teares of eies,
but teares fet from alow,
That is, from bottome of my hart,
repentance great to show.
13 And as my bodie I haue made
a seruant vnto sin;
So wil I now, by power of grace,
delight no more therein:
14 But wil the same on thee bestow,
ô Lord, and freely giue,
To serue thee Lord in righteousnesse,
the daies I haue to liue.
15 For in this bed of flesh and bloud,
and couch of sensual life,
The soules of all from Adams fal,
haue laine in wo and strife.
16 And this doth make our countenance
or mind to changed be,
For inwarde greefe of this our couch
of sensualitie.
17 For when we seeke therein to rest,
and thinke some ease to find,
It after turneth to our griefe,
and anguish great of mind.
18 It is a serpent faire in face
appearing to the sho;
But in his taile a sting lies hid
of endlesse paine and wo.

ſorrowfull ſoule.

19 *Mine eie, ô Lord, is troubled ſore,*
with extreame rage and paine:
And I among mine enemies
doo weake and old remaine.
20 The wicked feend mine enimie,
ſtill ſeeketh to deuiſe
Some matter of occaſion,
to laie before mine eies.
21 The world alſo doth draw me forth
to follow her delight:
My fleſh to ſenſualitie
runs on with maine and might.
22 The companie of wicked ſort
entiſe me daie by daie:
Thus I with them, and they with me,
(alas) ſtil run aſtraie.
23 Theſe enemies I neuer can
be able to ſubdue,
It muſt be thou, O Ieſu ſweet,
moſt mightie and moſt true:
24 Thou Lord which haſt deſtroied deth
the diuel likewiſe ſuppreſt,
Muſt giue me power to ouercome,
Whereby to liue in reſt.
25 Then vnderneath thy death & croſſe
I ſhal my ſinnes diſplaie,
And ſtrongly fight againſt my foes,
and boldlie to them ſaie,
26 *Away from me that workers be*
of wickednes and ſin:

Verſe. 7. *Turbatus eſt à furore oculus meus: inueteraui inter omnes inimicos meos.*

Verſe. 8 *Diſcedite à me omnes qui o-*

For

Peramini iniquitatē quoniam audiuit dominus vocem fletus mei.

For why the Lord hath heard my voice,
and seene my teares therein.
27 You damned spirits, and liuers lewd,
the members of the feend,
Away from me: for now your power
is brought vnto an end.
28 Your prince and maister of this world
that hath me turnd and tost,
Is now cast out, and al his power,
his might and strength is lost.
29 Althogh you haue me long time held
in prison and in thrall;
Yet are yee now cleane ouercome,
by Christ most strong of al.
30 I that in darkenesse erst was led,
doo now behold the light;

Verse. 9 *Exaudiuit dominus deprecationem meam, dominus orationem meam suscepit.*

The Lord my praier sure hath heard,
my sute is in his sight.
31 To thee, O Lord, for grace I praid,
and thou heardst my request;
And sentst abundant dewes thereof
vnto my quiest rest.
32 That I praid likewise, all my sins
might cleane remitted be,
And thou hast granted my desire,
and safe deliuerd me.

Verse. 10 *Erubescāt & conturbentur ve.*

33 *Wherefore let all mine enemies*
confounded be with shame,
And that right soone and suddenlie,
O Lord I craue the same.

34 I know that all mine enemies
shal vexed be right sore,
And that thou wilt put them to flight,
from henceforth euermore.
35 For what long time they haue possest
they lost in little space,
Through operation of thy power,
and working of thy grace. (Christ
36 With wrong they kept which ỹ sweete
by bloud hast deerly bought,
And thou a mightie Champion
hast turnd their power to nought.
37 Lord, I therefore thy seruant poore
most earnestlie do praie,
To guide my feet and steps aright
in thy most holie waie.
38 And that the feend mine enemie,
who seekes me to deuoure,
Maie neuer ouer my poore soule
haue any strength or power:
39 But as by grace I am restord
to fauor thine againe;
So with that grace defend me Lord,
from euerlasting paine, Amen.

hementer omnes inimici mei conuertantur & erubescant valde velociter.

Beati quorum. Psal. xxxij.

The first part.

Sing this as before.

O God, I know by grace, through faith
The sinner is made iust, (faith
Though we offend; yet iustifide
by grace through faith we trust
2 Which grace & faith are thy good gifts,
which thou hast giuen vs free,
And thorough them the works we doo
are made right good to be.
3 I therefore Lord my faults confesse,
by helpe of heauenly grace,
And vtterlie my sinnes forsake,
and do them al deface:
4 Beseeching thee me to admit
with those that blessed bee,
And to forgiue the trespasses
which I haue doone to thee.

Verse. 1. *Beati quorum remissa sunt iniquitates & quorum tecta sunt peccata.*

5 *For blessed is the man indeed,*
whose wickednesse and sin,
Is cleane forgiuen and couered,
as they had neuer bin.
6 I will not hide my sinnes from thee,
nor seeke them to excuse;
But with my heart will them confesse,
and doo my selfe accuse.
7 For, Lord, who goes about to hide
his own iniquitie;

Thou

Thou shalt the same make manifest,
that al the world may see;
Thou wilt him strip and naked make,
to his perpetual blame,
When he to iudgement shall arise,
and liue in endlesse shame.

And therefore blessed is the man,
to whom thou Lord shalt saie,
not impute thy sinnes to thee,
nor to thy charge them laie,
He in whose spirit no fraud is found,
shal blessed be also,
And looke what thing he takes in hand,
shall prosper wel and go.

Verse. 2. *Beatus vir cui non imputauit dominus peccatum, nec est in spiritu eius dolus.*

If I for sinne should faine my selfe
all sorrowfull to be,
And were not so, then should be found
both fraud and guile in me.
Or if I should account my selfe
a man that liueth iust,
Hauing my conscience stuft with sinne,
so full as may be thrust:
There shuld appeer great fraud in me
for deepe dissembling so;
For why, in me no goodnesse dwels,
as of my selfe I kno.
If euer any good were there,
it surely must be thine,
But as for sinnes I many haue,
and they by right are mine.

Verſe. 3 *Quoniam tacui, inueterauerunt oſſa mea clamando tota die.*

15 *For while, ô Lord, I held my peace,*
confeſſing not my crime,
My bones did waſt through daily plaints,
I made from time to time.
16 My ſoule doth feeble waxe and faint,
becauſe I held my peace;
But now I haue my ſinnes confeſt,
I feele hir ſtrength increaſe.
17 I kept that backe I ſhould haue told,
or elſe excuſ'd the ſame;
And that I ſhould haue cloſelie kept,
did publiſh to my blame.
18 I hid the ſinnes that I haue done,
and they remained ſtill,
And boaſted forth the good I did,
contrarie to thy will.
19 Thus were the works ẏ I had wrought
quite loſt with their reward,
And I among that ſort remaine
whom thou dooſt not regard.

Verſe. 4 *Quoniam die ac nocte grauata eſt ſuper me manus tua, conuerſus ſum in ærumna mea: dum configitur ſpina.*

20 *For daie and night thy heauy hand,*
vpon me thou haſt laid,
And in my trouble was I turnd,
when I was ſore afraid.
21 My tribulation ſcourged me,
my moiſture is made drie,
My verie backe bone ſtriken was,
that I began to crie.
22 My conſcience likewiſe ſtriken was,
with pricke of great remorſe,

An

ſorrowfull ſoule.

And conſcience mine vnquiet was,
till grace the ſame did force,
23 *And make me knowledge al my faults*
that I had done to thee;
Thus hath thy grace made me confeſſe,
all mine iniquitie.

Verſe 5
Delictum meum cognitum tibi feci, & iuſtitiam meam non abſcondi.

The ſecond part.

Lord when againſt my ſelfe I ſpake,
ſhewing what I had bin,
Thou Lord, forthwith didſt cleane remit
my wickedneſſe and ſin.
2 So ſoone as I determind was,
no longer them to hide,
Thou Lord ſtraight way forgaueſt me,
my faith the ſame hath tride,
3 And yet my voice was in my mouth,
thine eare was in my heart;
Thus hath thy mercie clenſed me
throughout in euery part.
4 Thou art more ready to forgiue,
than we are to confeſſe,
So that we do our ſelues accuſe,
and ſhew our guiltineſſe.
5 Some blame the diuel as cauſe of ſin,
ſome deſtinie do blame,
Some other ſaie complexion theirs
cannot auoid the ſame;
6 But, Lord, I leaue ſuch vaine excuſe,
and with the prophet ſaie,

Dixi, confitebor adverſum me iniuſtitiam meam domino, & tu remiſiſti impietatē peccati mei

Its I O Lord that do offend,
its I, I not denaie;
7 Its I my ſelfe that wrought this wo,
through mine iniquitie,
Its I O Lord, and not the deuil,
nor yet my deſtiny:
8 Yet by thy ſufferance, Lord, they may
onelie entiſe a man;
But to inforce or him compell,
that do they neuer can.
9 Wherefore good Lord, my ſickly ſoule
to health againe reſtore.

Verſe 9. *Pro hac orabit ad te omnis ſanctus in tẽpore opportuno.*

For this ought all thy holy ones
to praie in time therfore.
10 *This is the time in which thou wilt,*
giue eare when we do cal;
For after this no time there is
thou wilt vs heare at all.
11 This is the time, Lord thee to ſeeke,
while that thou maiſt be found,
This is the time thou wilt vs heare,
and keepe vs ſafe and ſound
12 *From rage of many waterflouds,*
that with remptations flo;
And from the proud and wicked ſort,
with manie troubles mo.

Verumtamen in diluuio aquarum multarum ad eum non approximabunt.

13 *Theſe ſhal no time approch to vs,*
to do vs any harme;
For why thy grace ſhal beat them backe
by ſtrength of mighty arme.

14 Althou-

14 Although amid this water floud
of surging wayes of sin,
We tossed be among the rocks,
yet are not drownd therein.

15 *For thou, ô Lord, art my refuge*
from troubles al that be,
And though temptations of the world
about haue compast me;

16 I not regard inticements theirs,
nor threats that they shal make:
For why my faith assureth me
that thou my part wilt take.

17 Thou Lord art only my defense,
my ioy is al in thee;
Thou shalt me cumpasse round about
and safe deliuer me.

18 The tabernacle of my soule
is round about me set
With enemies, such as do seeke
mine hinderance and let.

19 But rise O Lord thy prouidence
shal me deliuer first,
And from al dangers me defend,
after thy holy wil.

20 *Thou wilt enforme and shew to me*
the way that I shal go:
This life is but a pilgrimage
I passe in to and fro.

21 Of this Way Lord, thou art the end,
and marke whereat I aime;

Verse. 7 *Tu es refugium meũ à tribulatione, quæ circundedit me.*

Exaltatio mea, erue me à circũdantibus me.

Verse. 8 *Intellectũ tibi dabo, & instruã te in via hac qua gradieris.*

Grant that I may this voiage passe,
and foes of mine confute;
22 And in the running of my course,
my faith so strong may be,
That I may haue one of those games
of immortalitie.
23 *Thus shal thine eie of strong defence*
on me be fixed sure,
And I with ioie shal able be
this trauel to indure. (face
24 For Lord if thou shouldst turne thy
or cast thine eie aside,
I should not able be to run,
nor labor this abide.
25 *But should be as the horse and mule*
that vnderstanding want:
Such of thy grace, faith, and good works,
Both barren be and scant.
26 They are too proud and scornfull eke,
thy lawes to hold and keepe,
The lusts and pleasures of the flesh
so lulleth them asleepe,
27 *But yet the mouthes of such wild beasts,*
thou Lord with bit and brake
Shalt snaffle them with chaine and curbe,
that do thee so forsake.
28 *For great and many are the plagues*
of those that sinners be,
By meanes whereof a number, Lord,
are turned vnto thee.

29 And

Firmabo super te oculos meos

Verse. 9 *Nolite fieri sicut equus & mulus, qui non est intellectus In camo & fraeno maxillas eorum constringe, qui non approximabunt ad te*

Verse. 10 *Multa flagella peccatoris.*

ſo:rowfull ſoule.

29 And thou, O lord, that didſt thé plage
for their correction,
Wilt alſo giue them comfort great,
and conſolation.

30 *And he that truſteth in the Lord,*
he ſhall be compaſt in
With mercie and remiſſion
of all his former ſin.

31 *Be glad therefore ye righteous,*
and in the Lord reioiſe:
For he by grace hath made you iuſt,
through his moſt louing choiſe:

32 Which were before ſtifnecked, proud,
now gentle meeke and mild;
Not by your merits, but by grace,
as father to his child.

33 *Al ye that be vpright of heart,*
in God reioice alſo;
And to his will ſubmit your will,
in anguiſh, paine, and wo,

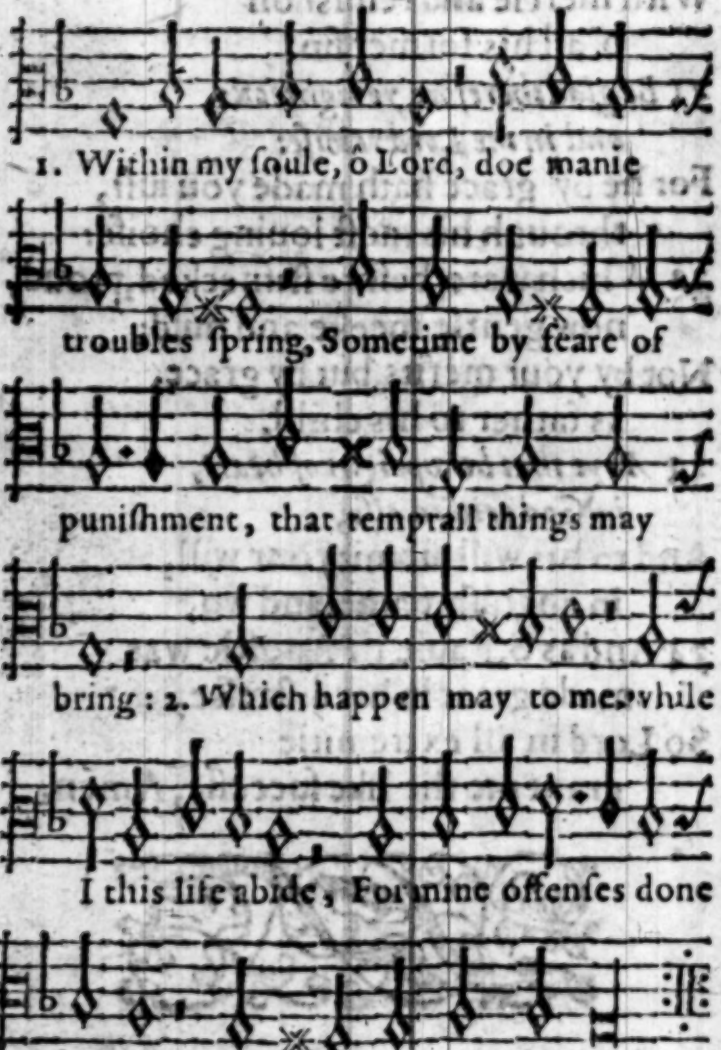
34 And as S. Paule th' Apoſtle was
made great in his diſtreſſe,
So Lord in all extremitie
grant me the like ſucceſſe, Amen.

Sperantem autem in domino miſericordia circũdabit. Verſe. 11. *Lætamini in domino, & exultate iuſti.*

Et gloriamini omnes recto corde.

Domine ne in furore. Pſal. 38.

The firſt part.



3 Some-

3 Sometime, ô Lord, by feare
of sicknes and disease,
Which here we suffer for his guilt,
that first did thee displease:
4 Sometime againe by feare
of death that follow must,
Which in a time vnlooked for
shall al consume to dust:
5 And last by feare, ô Lord,
of euerlasting paine,
Which I by sin haue well deserud,
therein for to remaine.
6 But yet, ô blessed Lord,
when thou shalt angrie be,
In furie thine correct me not,
nor powre thy wrath on me.
7 And though thy bow be bent,
with arrow set therein,
And ready thou my soule to wound,
for my committed sin:
8 Yet let thy mercie moue
with ruth on me I craue;
Because thou knowest I cannot giue
the thing that I not haue.
9 For thou must first me giue,
Yer I can giue to thee;
For of my selfe and from my selfe,
comes but iniquitie.
10 *Thine arrowes I confesse,*
so deepe haue pearst my heart,

Verse. 1.
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

Verse. 2
Quoniam sagittæ tuæ infixæ sunt mihi.

That medcine none, ne other craft,
can ſeuer them apart.
11 For if by craft I might
theſe wounds make whole againe,
And ſo eſcape eternal death,
and euerlaſting paine;
12 My feare ſhould be the leſſe,
my ioy a great deale more:
But thou, ô Lord, the leach muſt be,
for ſickneſſe mine and ſore.
Es conſumaſt ſuper me manũ tuam.
13 *Thine hands thou haſt inferſt*
ſo heauy vpon me,
As death with dart I know right well,
cannot auoided be.
14 O death, vnto the man
that ſubſtance hath at wil,
How ſharpe and bitter is thy dart,
when thou comſt him to kill?
Verſe. 3 *Nõ eſt ſanitas in carne mea*
15 *Lord in my fleſh I feele,*
no health there is at all:
For when I thinke moſt ſure to ſtand,
I rediеſt am to fall.
16 But bleſſed are thoſe men,
which neuer did offend
In ſinfull luſts; but haue themſelues
kept cleane vnto the end.
17 For in their ſoules they find
great quietneſſe and reſt,
And euery thing they take in hand,
doth turne vnto the beſt:

18 But

18 But contrarie to thoſe,
that ſpend the daie and night,
In exerciſe of wickedneſse,
and take therein delight.
19 For they in conſcience feele
ſuch buſines, broile, and ſtriſe,
That for to thinke vpon their ſin,
a hel is to their life.
20 O Lord, among thoſe ſort,
my ſelfe haue gone aſtraie,
And from the face of anger thine, *A facie ire tue.*
could neuer flee awaie.
21 Yet thou haſt ſuffered me,
and giuen me grace at laſt,
For to acknowledge al my faults,
and wicked life now paſt.
22 *My bones were void of reſt,*
by reaſon of my ſin: *Non eſt pax oſſibus meis a facie peccatorum meorum.*
And all my bodie greeued was,
without and eke within.
23 Sinne may wel be compared
vnto a ſerpent vile,
Which with his bodie, head, and taile,
doth manie one begile,
24 For where the ſerpents head,
to enter doth begin
There al the bodie with the taile,
apace comes sliding in.
25 The motion firſt to ſinne,
vnto the head applie,

Verse. 4 *Quoniam iniquitates meæ supergressæ sunt caput meum: & sicut onus graue grauatæ sunt super me.*

And when the heart consents thereto,
then is the bodie nie.
26 The fact once being done,
then is the serpents taile
With head and bodie entred in,
where he must needs preuaile.
27 *For why this serpent sinne*
so high himselfe doth reare,
Aboue mine head, the weight of whom
is more then I can beare.
28 And this by sufferance came,
by licence that I gaue,
This serpents head into my soule
his entrance first to haue,
29 For now hath he brought in
his bodie, taile, and al,
And therwith doth surcharge my soule
that she is like to fal.
30 The burthen is so great,
that many times (alas)
She is compeld to do the thing
she would not bring to passe.
31 Too hard it is for me
this serpent to expel,
It must be thou ô mightie king,
the strength of Israel.
32 Thou that the diuels draueſt forth
out of the men possest,
Vouchsafe this serpent to expel,
and set my soule at rest.

33 Thy

33 Thy grace must worke in me
to be contrite in hart,
And this from thee, to me must come,
withouten my desart.

34 *My bones corrupted are,*
and putrifide so sore,
By reason of my follies past,
that woe is me therefore.

35 The markes of mine old sins,
doo rotten waxe againe,
And fresh and greene they doo appeare,
to further more my paine.

36 *By reason of my sinne,*
I am a wretch become,
Setting my mind on earthly things,
like beast both brute and dum.

37 *And crooked am I made,*
vnto the very pend;
The daie throughout continuallie
with woe and greefe I spend.

38 Because I am throwne down,
and not compeld thereto;
No violence did me inforce
thus wickedly to doo.

39 It was my will, which led
intelligence awry.
And that which reason willed me,
the same did I denie,

40 Will is the middle part;
Lord of my soule I know:

Verse. 5.
Putruerunt & corrupta sunt cicatrices mee à facie insipientiæ meæ.

Miser factus sum.

Verse 6.
Et curuatus sum vsque in finem, tota die contristatus ingrediebar.

And I my will for to exalt
did reason ouerthrow.

Verse. 7 *Quoniam lumbi mei impleti sunt illusionibus.*

41 *Whereby my loines are ful,*
that is, my flesh to saie,
Repleat is with illusions,
that me deceiue alwaie.

42 Ah wicked flesh of mine,
that doth my soule intise;
Thou hurtst thy selfe, offendst my God,
by thy lewd exercise.

Non est sanitas in carne mea Verse. 8. *Afflictus sum, & humiliatus sum nimis Rugiebam a gemitu cordis mei.*

43 And by this lust of mine,
no health is in my flesh,
For sin my soule and body greeues
still day by daie afresh.

44 My soule tormented is,
by sight of mind vncleane;
My bodie weake and feeble brought,
through lust made bare and leane,

45 *Thus I afflicted sore,*
and weary low am brought;
Aud am a bondman vnto sinne,
in word, in deede, and thought.

Verse. 9 *Domine corã te est omne desiderium meum & gemitus meus à te non est absconditus.*

46 This sinne so setled is,
that it will not depart,
Which causeth me *To rore and crie*
with sorrow from my hart,

47 O *Lord the great desire,*
that doth proceed from me,
And mourning much that I do make,
not hidden is from thee.

48 Thy

48 Thy ſight is of great ſtrength,
for end thereof is none,
And be the diſtance nere ſo far,
thy power and ſtrength is one.
49 Thy ſight, O God, attains
to diſtant al that bee,
And makes no change of more or leſſe,
as is with vs we ſee.
50 *My heart is troubled ſore,*
my ſtrength is gone me fro;
Likewiſe the ſight of both mine eies,
from me is gone alſo.
51 The tribulations great,
wherewith my ſinful hart
Is vext, and troubled night and daie,
about in euerie part:
52 Is, Lord, for feare of thee,
and of thy puniſhment,
Which thou ſhalt render vnto me,
for this my life miſpent.
53 O Lord, remoue from me,
this cloudie miſt of mine,
And with thy grace and mercy mixt
annoint my dusked eine;
54 That I the way may ſee,
wherein thou haſt delight,
And in the ſame my ſteps direct,
to walke both daie and night, Amen.

Verſe. 10.
Cor meum
conturba-
tum eſt, de
reliquit
me virtus
mea & lu-
men ocula-
rum meo-
rum, & ip-
ſum non
eſt mecum.

The second part.

MY wretchednes, O Lord,
is more then may be said;
Its not alone the greefe of hart,
that maketh me dismaid.
2 Ne feeblenes of strength,
depresst with vices all,
Nor in the blindnesse of my soule,
which readie is to fall,
3 But otherwise it coms,
and stil increaseth more,
That is, where I thought comfort find,
is turned to my sore.
4 *My friends and neighbours Lord,*
in whom I put my trust,
Against me altogither stood,
and shewd themselues vniust,
5 *And they that stood me next,*
far off gat them away;
And such as waited for my life,
set on me as a praie.
6 The force of wicked feends,
O Lord, is verie strong:
No earthly power is like to theirs,
if thou them suffer long
7 To exercise their force,
on sinners al that bee,
Not one among ten thousand shal
be left aliue to thee.

Verse. 11 *Amici mei, & proximi mei aduersum me appropinquabant & steterunt.*

Verse. 12 *Et qui iuxta me erãt de longè steterunt, & vim faciebant, qui quærebant animam meam.*

8 They

8 They study to deceiue,
by wordly pleasures vaine,
And ioies such as the flesh desires,
to bring vs endlesse paine.

9 These Lord haue sought for me,
and wrought me ill the while,
And with deceitfull vanities,
did daily me beguile.

10 Lord many times I feele,
when I thus tempted am,
Such pleasures spring, I ioy thereat,
not looking whence they came.

11 Or at the least, O Lord,
I would not vnderstand,
Ne see the snares for me were laid,
to bring me vnderhand.

12 The pleasures of the flesh
so sweet sounds in mine eare,
That what is spoken there against,
I list not for to heare.

13 But as one being deafe,
with silence passe away,
And as a man that dumbe is borne,
haue not a word to say.

14 Indeed I must confesse
my selfe I haue not sought,
Nor spake against my wickednesse
in such sort as I ought.

15 But as one deafe and dumbe,
that sin no time would blame,

Et qui inquirebant mala mihi locuti sunt vanitates, & dolos tota die meditabantur.

Verse. 13
Et ego tanquam surdus non audiebam, & sicut mutus non aperiēs os suū.

Verse. 14
Et factus sum sicut homo non audiēs, & non habens in ore suo redargutiones.

Ye open would mine eares to heare,
how to auoid the ſame.

16 Yet true it is, O Lord,
let man his faults confeſſe,
With ſighs and ſorrow from his hart,
he did thy lawes tranſgreſſe.
17 Yea let him do his beſt,
and ſatisfaction make;
And yet if he be void of hope,
thou wilt him ſure forſake.
18 For Iudas ſorrow made,
when he had thee betraid,
And did reſtore the ſiluer backe,
and downe againe it laid.
19 He openly confeſt,
he ſinned greeuouſlie,
In that he had falſlie betraid
the innocent to die;
20 And wanting hope, we ſee,
into deſpaire he fel,
And hangd himſelfe vpon a tree,
among the rauens to dwel.
21 Hope is the gift, O Lord,
that from thy grace proceeds, (loue
And grace brings faith, and faith brings
from which brings fruitfull deeds.
22 *And for becauſe that I*
did alwaies hope in thee,
Thou wilt me heare, ô Lord my God,
and ſafe deliuer me.

Verſe. 15 *Quoniam in te domine ſperaui, tu exaudies me domine deus meus.*

23 My

23 My hope is firmely fixt,
and cannot be remooude;
Because thy grace assureth me,
my faith is not reprooude.
24 *Thus haue I said, ô Lord,*
least any time at all,
Mine enemies should ouer me
triumph to see me fall.
25 *For whiles my feet did slide,*
against me much they spake;
That is to saie, whiles my desires,
the waie to sinne did take,
26 And were from thee remooude
to follow lothsome lust;
Then did mine enemies reioice,
to see me in the dust.
27 But Lord, I me submit,
vnto thy discipline,
And meekely take correction thine,
for old offenses mine.
28 *And haue my selfe prepard*
vnto the whip of paine,
Whereby my griefe and dolour may
stil in my sight remaine.
29 And Lord thou knowest of old,
there is no good in me;
Not one man good vpon the earth,
not one seeke after thee.
30 Among thy chosen sort,
vnfaithfulnes was found,

Like-

Verse. 16
Quia dixi
ne quando
supergaudeant mihi inimici mei: & dum commouentur pedes mei, super me magna loquuti sunt.

Verse. 17
Quoniam ego in flagella paratus sum, & dolor meus in conspectu meo semper.

Likewise among thy angels bright
were thousands cast to ground:
31 Then how much more, alas,
of wretches such as I,
That dwel in houses made of clay,
must sinne continuallie?

Verse. 18 *Quoniam iniquitatē meam annunciabo; & cogitabo pro peccato meo.*

32 *I will confesse to thee*
all mine vngodlinesse,
And for my sinnes will take more thought
than any can expresse.
33 And yet O Lord thy grace
must worke this good in me;
By which I stedfastlie beleeue
I chosen am of thee.
34 For now by grace I mind
my sinfull life t'amend,
And vnto vertue will applie
my selfe vnto the end.

Verse. 19 *Inimici autem mei viuunt, & confirmati sunt super me & multiplicati sunt, qui oderūt me inique.*

35 I see the follies path,
wherein I tooke delight,
To be both vile, wicked and nought,
and odious in thy sight.
36 *And though my foes do liue,*
and ouer me made strong,
And they which hated me are great
and do me treble wrong:
37 No maruel it is, O Lord,
for why they mighty be,
And are except thy grace assist,
too strong alwaies for me.

38 They

sorrowfull soule.

38 They haue long time deuisd
deceitful crafty gins,
And by the same haue ouerthrowne
the strongest in their sins.
39 If any time I flee
repentance for to find,
Then one of these malicious spirits
assaileth straight my mind;
40 And with deuiles new,
and frauds diabolo vnknowne
He craftie doth me subdue,
and so makes me his owne.
41 *Thus Lord when I am bent,*
thy goodnesse to pursue.
Mine enemies do me detract,
and breed my bale anew.
42 The wicked feend (alas)
doth many times me greeue;
The world also doth follow me
the daies I haue to liue.
43 The flesh doth me prouoke
with lust both lewd and naught:
Thus by these three mine enemies
I am in thraldome brought.
44 *Yet, Lord, forsake me not,*
ne let thy grace depart;
Least that mine enemies vnwares
do thorough pearse mine hart.
45 And though sometime, O Lord,
thy presence thou withdraw,

Verse. 20
Qui retribuũt mala pro bonis, detrahebãt mihi, quoniã sequebar bonitatem.

Verse. 21
Ne derelinquas me Domine, Deus meus ne discesseris à me.

Wherby

Whereby the feend may entrance make
and bring me more in aw.
46 Yet Lord, thy grace restore
to me poore wretch againe,
That I thereby may him resist,
to make his trauel vaine.

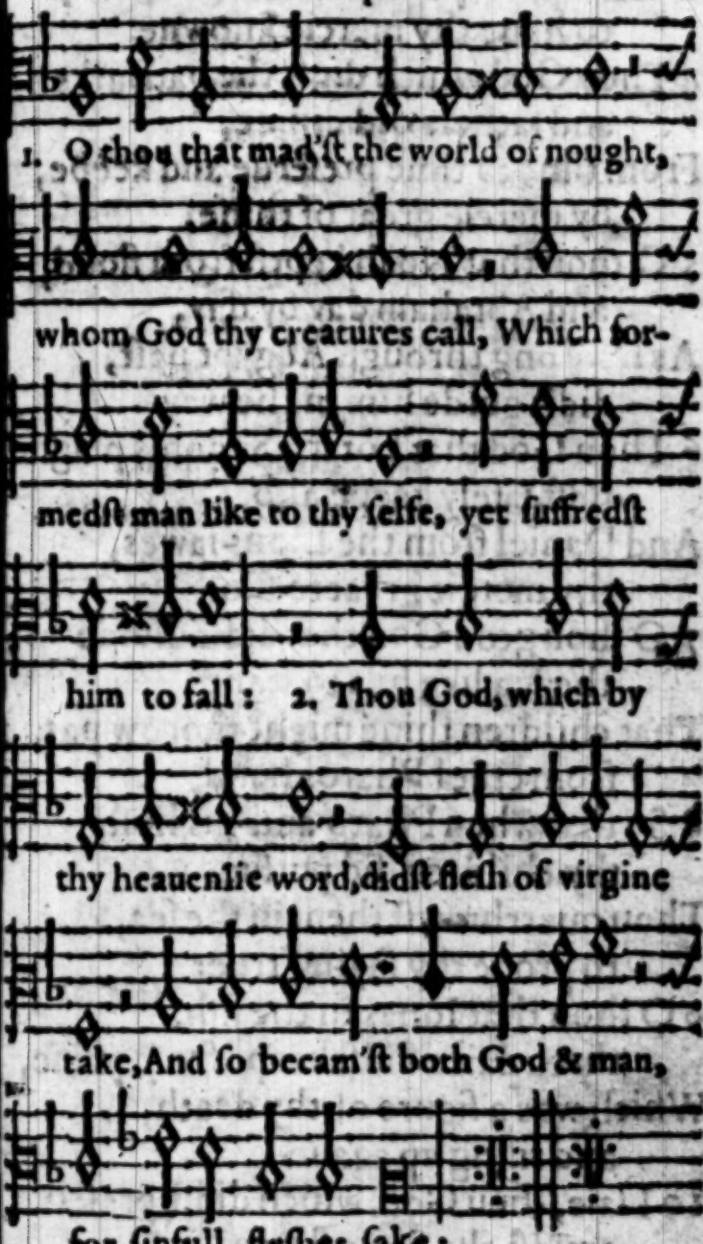
Verse. 20 *Intende in adiutoriũ meum domine deus salutis mee.*

47 *Giue heed therefore my God,*
which art my helpe and health,
Whose mercy and whose goodnes shewd
is to my soule cheefe wealth,
48 Giue temporal health, O Lord,
as vnto thee seemes best,
And to my soule thy sauing health,
in heauen with thee may rest. Amen.

Miserere

Miserere mei. *Psal.* 51.

The first part.



3 O thou that sawst when man by sin
to hel was ouerthrowne,
Didst meekely suffer death on crosse,
to haue thy mercie knowne:
4 Thou God which didst the patriarks
and fathers old diuine,
From time to time preserue and keepe,
by mercie great of thine.
5 O thou that Noah keptst from flould,
and Abraham day by day,
As he along through Aegypt past,
didst guide him in the way:
6 Thou God that Lot frō Sodoms plague
didst safely keepe also,
And Daniel from the Lions iawes,
thy mercie great to sho.
7 O thou good God that didst diuide
the sea like hils to stand,
That children thine might thorow pas,
from cruel Pharos hand;
8 So that when Pharo and his host,
thy children did pursue,
Thou ouerthrewst them in the sea,
to proue thy saying true:
9 O thou that Ionas in the fish,
three daies didst keepe from paine,
Which was a figure of thy death,
and rising vp againe.
10 I saie, thou God, which didst preserue
amidst the fierie flame,

The

he three young men, which ſang therin
the glory of thy name:
1 *Thou God haue mercie on my ſoule,*
thy goodneſſe me reſtore:
nd for thy mercies infinit,
thinke on my ſinne no more.
2 O Lord the number of my ſins
is more then can be told,
herefore I humblie doo deſire
thy mercies manifold.
3 For ſmall offence thy mercie ſmal,
may ſoone ſmall faults ſuffice,
ut Lalas, for many faults
for greater mercie cries:
4 And though the number of my ſinnes
ſurpaſſe the ſalt ſea ſand,
nd that the filth of them deſerue
the wrath of thy iuſt hand:
5 Yet do thy mercies far ſurmount
the ſins of al in al,
hou wilt with mercie vs releeue,
for mercie when we cal.
6 Right wel I know, man hath no power
ſo much for to tranſgreſſe,
s thou with mercie maiſt forgiue
through thine almightineſſe.
7 I do confeſſe my faults be more
than thouſand elſe beſide,
ore noiſome and more odious,
more fouler to be tride.

Verſe. 1
Miſerere mei Deus ſecundum miſericordiam tuam & ſecundum multitudinem miſerationum tuarum dele iniquitatẽ meam.

18 Than

18 Than euer was the lothsome swine,
or menstruall cloth beraid:
To thinke thereon my woful soule,
(alas) is yet afraid.
19 Wherfore good Lord, doo not behold
how wicked I haue bin,
Verse 6. *Amplius lauame ab iniquitate mea, & a peccato meo munda me*
But wash me from my wickednesse,
and clense me from my sin.
20 The Israelits being defil'd
durst not approch thee nie,
Till they their garments and themselues
had washed decentlie.
21 The priests eke clensed also were,
yer they thy face would see,
Else had they perisht in their sin;
such, Lord, was thy decree.
22 Alas how much more neede I then;
to craue while I am here,
To wash my foule and spotted soule
that it may cleane appeere?
23 Polluted cloths with filth distaind
doo many washings craue,
Yer that the launder can obtaine
the thing that he would haue.
24 My soule likewise (alas) doth need
thy many dewes of grace,
Yer it be cleane, for cankred sin
so deepe hath taken place.
25 The leprosie that Naman had,
could not be doon away,

Till he seuen times in Iordan floud
had washt him daie by daie.
6 How manie waters need I then
for to be washed in,
Yer I be purged faire and cleane;
and clensed from my sin?
7 But, Lord, thy mercie is the sope
and washing lee also,
That shal both scoure & cleanse the filth
which in my soule doth gro.
8 Why should I then (alas) despaire
of goodnes thine to mee,
When that thy iustice willeth me
to put my trust in thee? (past
9 Thy promise Lord thy mouth hath
which cannot be but true,
That thou wilt mercie haue on them,
that turne to thee anew. (passe
10 I know when heauen and earth shall
this promise shall stand fast:
Wherefore vnto thy maiestie,
I offer now at last
11 An heart contrite and sorrowfull,
with all humilitie;
For heinous sin by it conceiu'd
through mine iniquitie;
12 I *do acknowledge all my faults,*
my sinnes stand me before;
haue them in remembrance, Lord,
and will for euermore.

Verse. 3. *Quoniam iniquitatem meam ego cognosco & peccatum meum contra me est semper.*

33 Because

33 Bicause thou shouldst the same forge
I still doo thinke thereon,
And set it vp before my face,
alwaies to looke vpon.

Verse 4 *Tibi soli peccaui, & mala coram te feci*

34 *Against thee only haue I sind*
and doon ill in thy sight;
In whom it lies to punish me,
or to forgiue me quight.

35 But sure my hope is firmely fixt,
that thou wilt me forgiue;
For with thine honor shal it stand,
to suffer me to liue:

36 *That al the world may witnesse thee*
a iudge most iust to bee,

Vt iustificeris in sermonibus tuis, & vincas cũ iudicaris.

For that thou wilt thy promise keepe,
to al that trust in thee.

37 That is, our sins, thou wilt remit,
and cleane forget thou al,
And bend thine eares vnto our plaints,
when we vpon thee cal.

The second part.

Verse 5 *Ecce enim in iniquitatibus cõceptus sum & in peccatis concepit me mater mea*

O Lord consider with thy selfe,
what mettall I posselle,
Behold in sinne I was conceiude,
and borne in wickednesse.

2 From Adam first this sinne was drawn
whereby I am made prone
To do the ill should thee offend,
and let the good alone.

3 Yea, many a time I am so drawne
to doo I would not do,
And that I would I leaue vndone,
for want of might thereto,
4 Such is, O Lord, the strength and force
of my concupiscence:
But yet of greater force than this,
is, Lord, thine indulgence.
5 For thou wilt mercie shew to them,
that mercie do require;
And wilt not turne thy face from such
as mercie do desire,
6 Surely of honour more is thine,
through pitie men to saue;
Than by thy iustice to condemne
such as deserued haue.
7 Therefore, O Lord, receiue me now;
which do my selfe accuse;
To th'end thou shouldst my sins forgiue,
and al my faults excuse.
8 O Lord, I do not hide my sinnes,
but shew them vnto thee;
Bicause thou shouldst thy mercie grant,
as thou hast promisd me.
9 For neuer yet thou hast beene found
in anie word vniust,
Ne canst thou now begin at me,
since that in thee I trust.
10 *Thou Lord hast euer loued truth,*
and truth thou art most sure,

Verse. 6. *Etenim veritatem dilexisti.*

Thou art the verie veritie
for euer to indure.
11 Thou promiſedſt to Abraham,
his ſeed to multiplie,
Euen as the ſtars, and as the ſand
that in the ſea doth lie.
12 To Iſhac and to Iacob eke,
like promiſe didſt thou make;
And thou the ſame performed haſt,
for this thy promiſe ſake.
13 Thou promiſedſt to Ioſue,
to ſtrength him with thine hand,
And ſo he ſlue the Chananites,
and did diuide their land.
14 To Gedeon thou promiſe madſt,
that he ſhould ſet at large
The Iſrelites, which were in thral,
and in their enemies charge.
15 When Ezechias laie ſore ſicke,
and wel nie at deaths dore,
Thou promiſdſt him his health againe,
to liue fifteene yeeres more.
16 Thus haſt thou kept thy promiſes
to thouſands elſe beſide,
Who haue repoſed truſt in thee,
thou haſt not helpe denide.
17 Euen ſo good Lord thy promiſe keepe
with me that am vniuſt.
A ſcabbed ſheepe, one of thy flocke,
and ouerchargd with luſt.
18 Which

18 Which of long time haue run astraie
the time since I was borne,
Yet now returnd with heauy heart,
that's with repentance torne.
19 Thus hath thy grace now called me,
with mercie of thine hand;
And what thy wil and pleasure is,
by grace I vnderstand.
20 *Thou hast reuealed vnto mee*
the things that be vnknowne,
The secret points of wisedome thine
thy grace to me hath shewne.
21 Thy mysteries that hidden were
within thy sacred word,
Thou hast to vs made manifest,
by Iesus Christ our Lord.
22 I am now fed with bread of life,
that shal my hunger slake,
And from dame wisdoms watry springs
my drinke I often take.
23 Now wisdome hath cast out her flould
the plants al watered be,
And stil she seekes to lighten those,
that put their trust in thee.
24 Of this her floud S. Paule did drinke,
and he was taught thereby,
Thy wisedome, Lord, which secret was,
and hidden long did lie:
25 As thou to him didst manifest
by thy free spirit before,

Incerta &
occulta sa
entiæ tuæ
nifestati

Which ſearcheth out the verie depth
of ſecrets thine and ſtore.
26 Of this Lord part I taſted haue,
through mercie ſhewd to me,
And am now taught by them to know,
mine owne infirmitie,
27 And by it am I taught likewiſe
thy goodneſſe for to kno,
Beſeeching thee this worke begun,
maie neuer part me fro.
28 So that the light which kindled is
in me by thy great grace,
Maie ſo increaſe, as darkneſſe, Lord,
maie neuer more take place.

The third part.

Verſe. 7 *Aſperges me domine hyſſopo, & mundabor: lauabis me, & ſupra niuem dealbabor.*

WIth Hyſſop, Lord be ſprinkle me,
and clenſe me from my ſin,
More whiter then ſhall I be made,
than euer ſnow hath bin.
2 Thou didſt command this herbe with
a ſprinkle for to bee, (blood
To ſprinkle ſuch as clenſed were
from lothſome leproſie:
3 A bundle of this herbe, ô Lord,
thou didſt command alſo
To dip in bloud of ſimple ſheepe,
and therewithal to ſho
4 Vpon the doore poſts of the houſe,
the ſlaigher might it ſee,

Whereby

Wherby the plague might ſhun the place
and from thy people flee.
5 Theſe vnto vs do repreſent
the bloud of thy deere ſonne,
Without the which no man is cleane,
what euer can be done.
6 And he that marks his ſoule therewith
and puts his truſt therein,
The ſlaier hath no power to hurt,
nor plague him for his ſin.
7 If with this grace thou ſprinkle me,
I ſhal be white I know,
And though as bloud my ſins appeare,
they ſhal be like the ſnow.
8 Yea though my ſins as purple were,
or as the ſcarlet die,
Thy grace ſhall make them as the wooll
t'appeare before thine eie.
9 *Then ſhall I heare the words of ioy,*
of gladneſſe ſo likewiſe,
That Nathan to king Dauid ſpake,
whom thou didſt not deſpiſe.
10 That is, My ſins are now put out,
what euer I haue done,
And are forgiuen me quight and cleane
by Ieſu Chriſt thy ſonne,
11 Then ſhal I heare the wordes Chriſt ſpake
to him the palſie had,
My ſonne thy ſinnes are thee forgiuen,
ariſe, go home, be glad.

Verſe. 8 *Auditui meo dabis gaudiũ, & lætitiam.*

12 Then shal I heare thee also speake
by inspiration,
Whereby I shal be comforted
in tribulation.

exultabūt
que
frezisti.

13 Yea Lord, *the bones thou broken hast*
shall then againe reioice,
Through working of thy heauenly grace
and sweetnesse of thy voice:
14 That is, the powers of my poore soule
whom sin so weake hath brought,
Whereby it wanted power to worke
the good it long time sought,
Shall then recouer that was lost,
and be reuiu'd againe,
And through the quickening of thy spirit
sin shal no more remaine.

erse. 15.
uerte faciem
tuam à
ccatis meis,
omnes mi-
itates meas
le.

16 Wherefore, *thy face turne from my sins,*
and wipe my faults awaie,
And eke al mine iniquitie;
most humblie I thee praie:
17 I meane the face of iustice thine,
wherewith thou doost behold
The sinnes we dailie do commit,
to punish manifold:
18 This face, good Lord, turne ÿ from me
and from the faults I make,
And them forget, and me forgiue,
for thy great mercie sake.
19 But Lord, the face of mercie thine,
from me turne not awaie:

But

But therewithall behold me ſtill,
and helpe me daie by daie.
20 For what am I if that thy grace
thou take awaie from me?
A bondman vnder ſin and death,
and caſt awaie of thee,
21 And euerie man thy grace that wants,
ſhall haue a hart of ſtone,
As Pharo had after thy grace
departed was and gone.
22 He ſhall both ſee and heare indeed,
yet ſhal be deafe and blind;
His eares and eies ſhall ſtopped be,
the truth he ſhal not find.
23 His heart likewiſe ſhal frozen be,
or as the ſtonie wall;
He ſhal thy creatures like and loue,
and loue not thee at al:
24 Yea, ſuch a heart, ô Lord in me,
long time hath taken place,
Which no waie can be mollifide
but by thy ſpecial grace.
25 Wherefore I praie thee hartilie,
remoue this hart from me;
And, Lord, in me a new heart make,
that flexible may be:
26 A fleſhie hart, both ſoft and mecke,
an heart that I may know
Thou art the Lord, without whoſe grace
no goodneſſe I can ſhow.

Verſe. 10. *Cor mundum crea in me deus.*

27 This grace it is that muſt reuiue,
aright ſpirit, Lord, in me,
My ſpirit through ſinne is crooked made,
and lothſome for to ſee.
28 *Make it vpright therefore to be,*
and that decline it may
From worldlie pleaſures light and vaine,
that vaniſh ſoone awaie.
29 Vouchſafe, ô Lord, to heauenly things
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humblie I deſire.
30 Let neither yet aduerſitie,
nor worldly wealth alſo
Plucke downe my ſpirit, nor hinder it,
where it deſires to go.
31 *Ne caſt me off at anie time,*
from preſence of thy face;
Ne take from me thy holy ſpirit,
ô Lord in any caſe.
32 My ſinnes good Lord, behind thee caſt
there euer to remaine:
But caſt not me from thy ſweet face,
as thou didſt wicked Caine.
33 Nor from thy fauor caſt me ſo,
as thou didſt caſt king Sall,
For if that I thy preſence looſe,
I cannot chooſe but fall.
34 O Lord how ſweet and gratious
is this my ſpirit moſt pure;

It

ſorrowfull ſoule.

It leadeth thoſe that loueth thee,
where righteous folke endure.
35 Grant, Lord, that this thy holy ſpirit,
may dwel within me ſtil,
And me confirme in righteouſnes,
according to thy will.

The fourth part.

Verſe. 12. *Redde mihi lætitiam ſalutaris tui, & ſpiritu principali confirma me.*

O *Lord my God reſtore to me*
thy ſauing health againe,
And ſtabliſh me with thy chiefe ſpirit,
that it may ſtill remaine.
2 My ſins, ô Lord, haue beene the cauſe
that I thy grace did want,
And when thy grace departed was,
I found thy ſpirit but ſcant:
3 The loſſe whereof did greeue me much
and by the ſame I found
Al goodneſſe gone, al wickednes
within me to abound.
4 For light and darknes may not be
at one time in one place;
No more may ſin and wickednes
aſſociat be with grace.
5 Wherefore the greatneſſe of my loſſe
hath made my griefe the more,
And where in ſin I had delight,
I now repent it ſore.
6 Behold therefore moſt mightie God,
mine inward griefe of mind,

And of thy goodnesse me restore,
to that I cannot find:
7 I meane thy sacred holie spirit,
which I through weakenes lost,
Mine enemies were strong and fierce,
and cruellie me tost:
8 So that my soule too feeble was,
their power for to withstand:
Good Lord in grace yet once againe
confirme me with thy hand.
9 And let thy spirit no more depart,
no Lord not when I die,
But that it may stil with my soule
remaine continuallie.
10 *Then shall I stedfastlie instruct*
the wicked in thy way,
Whereby they may to thee returne,
that long haue gone astraie.
11 I wil my selfe put forth, O Lord,
to sinners al that be,
As an example them to cause
for to remember thee.
12 I wil not cease for to declare
thy iustice euery where,
And of thy iudgment bring them al
in terror and in feare.
13 And then wil I againe extol
thy mercies ouer al,
To plucke them from despairing Lord,
least any therein fal.

erse. 13 Docebo ni ...os vias tu ...& impii ...te conuer ...ntur.

14 Thus

14 Thus ſhall I able be to do,
being confirmd in thee,
By working of thy holie ſpirit,
which thou ſhalt put in me,
15 Thy ſeruant Moſes was afraid,
to go on meſſage ſent,
Til thou promiſd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but forth went on his waie,
Accompliſhing thy holie heſt,
as thou didſt bid him ſaie.
17 The ſeuentie elders of the hoſt,
to thee whom Moſes brought,
Til part of Moſes ſpirit they had,
were able to do nought:
18 But after that they propheſide,
and did thy people guide,
And ruled them with righteouſneſſe
and truth on euerie ſide.
19 Lord, Peter at a womens voice,
thy ſweet ſonne Chriſt denaid,
And readie was him to forſake,
he was ſo ſore afraid:
20 Vntil that thou reuiuedſt him
with this thy ſpirit of grace.
Yea, Lord, thy ſonnes apoſtles al,
were bidden for a ſpace,
21 To bide within Ieruſalem,
in praier and in loue;

'Til they were with thy holie ſprite
ſulfilled from aboue.
2 Wherefore ſend down thy holie ſprite,
in me the ſame to be,
And from the guiltineſſe of bloud,
good Lord deliuer me.

erie. 14.
ibera me de
nguinibus
ens deus ſani
tis meæ.

The fift part.

THou God that God art of my health,
deliuer me I praie,
From ſinne that I committed haue,
againſt thee day by daie.
2 A multitude of ſinnes there be,
from fleſh and bloud that grow,
Which I through my concupiſcence,
haue dailie done I know.
3 And this corruption is in me
by nature as I find,
For what is he can make that cleane,
that is vncleane by kind?
4 How can a man of woman borne,
be cleane? I faine would kno,
The child that is but one daie old,
yet is vncleane alſo.
5 Thus fleſh and bloud ſuch works bring
as aie corrupted bee, (fœorth
And therefore cannot heauen inioy,
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord powre forth thy grace:

And

And from these blouds deliuer me,
and all my sinnes deface.
7 Then Lord shall I be purged cleane
from all my wickednesse.
Which grant good Lord, *So shall my toong,*
exalt thy righteousnesse.
8 In that thou mercie shewst to me,
being a wicked man,
Giuing me grace pensiue to be,
my grieuous sins to scan,
9 Making me iust that am vniust,
wherein thou God art found
In mercie, truth and righteousnesse,
most perfect, sure and sound.
10 *But yet, O* Lord, before my toong,
thy righteousnes can raise,
My lips and mouth thou open must,
whereby to shew thy praise.
11 For else vnseemely praise wil be,
where lips be lickt with sin;
And where the mouth with wickednesse
is stuffed full within.
12 Good Lord the prophet Esay,
when he thy glorie saw,
Confest his lips to be vncleane,
and therefore stood in awe;
13 Vntil such time as Seraphin
thou sentst with burning cole
His lips to touch, and therewithall
he by and by was whole.

Et exaltabit lingua mea iustitiam tuam.

Verse. 15. *Domine labia mea aperies, & os meum annuntiabit laudem tuam.*

14 I meane that his vnrighteousnesse
was then forgiuen quite,
And al his sins and wickednesse
was cleane put out of sight.
15 O Lord my God in such a sort
vouchsafe my mouth to tuch,
That I thy glory may set forth,
to little and to much.

Verse. 16. *Quoniam si voluisses sacrificium, dedissem, vtique holocaustis non delectaberis.*

16 *To offer sacrifice to thee,*
or offrings burnt were vaine,
No pleasure Lord hast thou in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to passe is come,
That is, the liuely sacrifice
of Iesus Christ thy sonne.
18 To offer gold to thee, ô Lord,
or treasure of the land,
It needeth not, sith al the world
is thine and at thy hand.
19 And yet I will not emptie come,
but offer vnto thee

Verse. 17. *Sacrificium deo spiritus contribulatus, cor contritum & humiliatum deus non despicies.*

An humble spirit with heart contrite
for mine iniquitie.
20 *This sacrifice, ô Lord, I know*
thou wilt no time despise;
But it behold, and looke thereon
with thy most gratious eies,
21 And Lord for ỳ there nothing should
be left behind in me,

Both

Both bodie, soule, and al hir powers
I offer vnto thee;
22 And as a liuely sacrifice,
as Ezechias did.
Such time as he thy fauor got,
and health recouered.
23 The same did Marie Magdalen
offer in humane sort:
The theefe also vpon the crosse
to his endles comfort.
24 Great numbers more vnspeakeable
by this thy fauour wan;
And I, through grace, now penitent,
although a sinful man,
25 Do claime no lesse of mercie thine,
for to be shewd to me:
Bicause thou art as then thou wast,
and euermore shalt be.
26 *To Sion, Lord, likewise shew forth*
thy fauor and thy grace;
That is vnto thy faithful flocke
disperst from place to place.
27 Such as depend on thee alone,
and do themselues forsake,
Vpon the walles of this thy fort,
thou Lord, must vndertake
28 watchmen to set continuallie
the same for to defend,
Least that the enemies vnawares
bring al to wofull end.

Verse. 18.
Benigne fac
domine in
na voluntat
tua Sion.

29 Thou

29 Thou knowst, ô Lord, of what small force
mankind hath euer bin,
Since first our father Adam fell,
when he committed sinne.
30 Helpe vs therefore most mightie God,
so with thy heauenlie grace,
As we in building Sion here,
by faith may see thy face:
31 So shall we then through mercie thine
be squared stone meet found
To building of Ierusalem,
whose walles do still abound
32 With liuelie stones of thy true church
here militant in earth;
Where thine elect stil offer shal
while thou shalt spare them breath.
33 Such offrings burnt as thou best lou'st
which is of thanks and praise,
We shal not spare the same to do,
while life shal length our daies.
34 *This sacrifice of iustice is,*
which all thy creatures craue,
To giue the same onlie to thee,
most worthie so to haue.
35 This is the bullocks of our lips,
whereof the prophet saies,
We shal with lips vnto thy name
confesse most condigne praise:
36 *Which shall to thee accepted be,*
ten thousand times much more,

Vt ædificen
tur muri
Ierusalem.

Sacrificium
iustitiæ.
Verse. 19.
Tunc accep-
tabis oblatio
nes & holo-
causta, tunc
imponent su
per altare tu
um vitulos.

Tha

ſorrowful ſoule,
Than were the bullocks great and fat,
offred in time before.
37 Lord grant we may in number be
of thine elected ſort,
Which ſhall this ſacrifice preſent
vnto our ſoules comfort:
38 And that as burning incenſe ſweet
thou wilt receiue the ſame,
Vpon thine altar, which is Chriſt,
our meane for ſin and blame: *Amen.*

Domine exaudi. Pſal. 102.

The firſt part.

O Bleſſed and moſt mightie God,
of grace the fountaine ſpring,
Of mercie great and plentifull,
moſt rich in euerie thing:
2 Thy bleſſed ſonne in power with thee,
is euen the ſame thou art,
In wiſedome, knowledge, and mercie
alike in eurie part:
3 Thou didſt not ſpare him down to ſend
from heauenlie throne aboue,
To ſuffer death mankind to ſaue;
ſo ardent was thy loue.
4 Thou mad'ſt him poore was rich before
to make vs rich thereby;
For now is he made one with vs,
through power of deitie.

sing this to the tune of ỹ 51. Pſalm

5 *Good*

Verse. 1. *Domine exaudi orationẽ meam, & clamor meus ad te veniat.*

5 *Good Lord my praier hearken to,*
and let my dolefull crie
Come vnto thee, and pearle the eares
of thine high maiestie.
6 Shew forth, ô Lord, thy countenance
of delectable shew,
And with the eies of pitie thine,
some fauour on me throw.

Verse. 2. *Non auertas faciem tuam à me in quacunque die tribulor, inclina ad me aurem tuam.*

7 *And in the daie of trouble mine*
thine eare bow downe to me
And turne not thou thy face awaie,
when I shal cal on thee:
8 BUT chiefly at the point of death,
giue eare and me defend;
And let thy grace procure and worke
in me a ioyfull end.

In quacunque die inuocauero te, velociter exaudi me.

9 *In whatsoeuer daie I call,*
ô Lord, with speed giue eare;
And me deliuer from the greefes
of troubles and of feare.
10 In speedie calling on thy name,
O Lord, thou tak'st delite,
And answer thine more readie is,
than any may recite.
11 Wherefore in hast make speed, ô Lord
in hearing when I praie,
As I by need am driuen to craue
thine aiding helpe and staie.
12 For why, the time of life is short
that I haue here to bide.

And

And am vncertaine of the time
when time from me shal slide.
13 At first thou Adam didst endue,
when he created was,
With life of immortalitie;
but sin brought death (alas)
14 Which death from him is due to vs,
that beareth life this daie,
So that my daies like to the smoke
consume and wast awaie.
25 Age ouertaketh youth I see,
and youth by stealth doth flie,
As doth the smoke vanish awaie
aloft vnder the skie.
16 Yea many times it chanceth so,
yer age come vs vpon, (make
That death by stroke such wound dooth
that life with speed is gone.
17 Thus passeth foorth my time of life,
more swifter I may say,
Than is the ship good vnder saile,
or Egle after praie.
18 *My bones are waxen verie drie*
as is the firebrand,
Or as the pot of claie, which doth
in flaming fornace stand.
19 As bones of mine do wel sustaine
the flesh the bodie keepes;
So doth the power of soule susteine
the soule that neuer sleepes:

Verse. 3. *Quia defecerunt sicut fumus dies mei.*

Et ossa mea sicut cremium aruerunt.

20 Which

20 Which being moistned with thy grace
shal quicke and liuely bee,
And able for to worke those works
most pleasing vnto thee.
21 But if thy grace be stil withdrawne,
then al shal drie remaine;
Both bodie, soule, and al their powers,
in euerlasting paine.

Verse 4 *Percussus sum vt fœnum & aruit cor meum.*

22 *Full wel may men be likened to*
the grasse or withered haie,
My heart is stricken with remorse
because I went astraie.
23 So long as man by gift of grace
doth liue and worke aright,
So long is he greene flourishing,
and liuely in thy sight:
24 But when that sinne makes entry in,
which causeth man to fall,
Then by and by he withereth,
and barren is withall.

Quia obliuius sum comedere panem meum.

25 *I haue forgot my bread to eat,*
that thou to me didst giue;
Which is thy holy sacred word,
by which my soule doth liue,
26 And I haue eaten of the fruit
of the forbidden tree,
And tasted haue of sinne and death,
and brought thy wrath on mee.
27 Wherefore my leaues wither away,
my fruit fals on the ground,

And

And as a barren tree am left
vnperfect and vnsound.
28 The feareful voice of sentence thine
for mine offences donne,
Doth cause me mourne, lament & grone,
my time yet for to ronne.
29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my flesh, and sticke so fast,
that nothing I regard.
30 *Thus like vnto a pelican,*
I draw my selfe alone,
And call to mind my greeuous crimes,
and do the same bemone.
31 The pelican, as some report,
hir harmlesse birds doth kill,
And three daies after mourneth she,
and is vnquiet still.
32 Then with her beake hir breast thee plucks,
till bloud gush out amaine,
Which she lets drop vpon hir yong,
till they reuiue againe.
33 Thus, Lord, do I with my sweet birds,
which are my works through grace,
By sinne committed I them kill,
and do them al deface.
34 But yet by praier for thy grace,
which springs of grace indeed,
The said dead works are quicke againe,
my sickly soule to feed.

Verse. 5
A voce gemitus mei, adhæsit os meum carni meæ.
Verse. 6
Similis factus sum pelicano solitudinis

35 And

35 And Adam as a Pelican,
touching some propertie;
For through his sin he slue the birds
came of his progenie.
36 And dead he had remained still,
had not sweet Christ thy sonne
Shed forth his bloud vs to reuiue,
by mercie great was donne.
37 He kils and can raise vp to life,
he strikes and heales againe,
As in the persecution
of Paule appeared plaine.
38 Shame causeth me for to withdraw
my selfe to be alone:
As doth the crowe that flies by night
which would be seene of none.
39 And if I could, I would me hide,
from thee as Adam did,
Such time he tasted of the fruit
that thou didst him forbid.
40 The works of darkenesse loued I,
and therefore did I flee
From the most bright and shining sunne
of iustice due to mee.
41 O Lord, for this cause do I sigh,
still sorrow, weepe, and waile,
As one that ouerwatched is,
whose rest and sleepe doth faile.
42 *And as the sparrow do I watch*
that drawes her selfe alone,

Factus sum sicut nycticorax in domicilio.

Verse. 7. Vigilaui & factus sum sicut passer solitarius in tecto.

Vnder the euings of the house,
but fellowes want to mone.
43 And to augment my griefe withall,
mine enemies al daie
Do raile on me, and me reuile;
so spiteful as they may.
44 Againe, alas, *My fained friends,*
that praised me before,
Against me now conspire themselues,
and vexe me verie sore.
45 Such false and fained flattring friends,
much worse and harmefull be,
Than those that openlie professe
and shew their enmitie.
46 But both those sorts are sent to me,
for plague vnto my sin,
And for the great iniquitie
that I haue wallowed in.

Verse. 8
Tota die exprobrabant mihi inimici mei.
Et qui laudabant me aduersum me iurabant.

The second part.

My bread with ashes do I eate;
M that is I right well kno,
As I of earth and flime was made,
to earth againe shall go.
Thus, in such bitter thoughts as these,
I eat my bread withal,
And minge my drinke with weeping teares,
that from mine eies do fall.
3 Bicause thou angrie art with me
for mine offenses past;

Verse. 9
Quia cinerē tanquam panem manducabam.

Et potum meum cum fletu miscebam.

Verse. 3 *A facie ir. & indignationis tuæ.*

O Lord, I know when time shal come,
of iudgement daie at last:
4 *Thy wrath and indignation*
shal then proceed from thee,
And fall vpon the heads of those
that worke iniquitie.

Quia cle nasti me, & allisisti me.

5 *O Lord thou hast me lifted vp,*
and throwne me to the ground,
In that thou madst me like thy selfe,
yer I was to be found,
6 No higher couldst thou lift me vp,
than to beatitude;
But then alas, thou letst me fall,
whereby I this conclude:
7 My noble soule thou ioined hast
with massie earth and claie,
And bodie fraile, the weight whereof
driues downe my mind alwaie.
8 And Lord, in my creation
thou hast set me so hie,
Aboue al other creatures
that are vnder the skie.
9 And almost equal am I made
with blessed angels thine,
But in this state when I transgresse,
damnation then is mine.
10 So that without thy mercies helpe
I am in far worse plight
Than any beast, whose life or soule
with bodie dies outright.

sorrowfull soule.

11 *My daies (alas) away doth passe,*
as shadow new begun;
And I am withered like the grasse,
changed by heat of sun.
12 Lord grant in shadow of this life,
I may haue grace to see
The light and knowledge of thy word,
and waies prepard for mee:
13 Which word giues light vnto the babe
yet sucking at the brest;
For after that this life is past,
repentance none doth rest.
14 And since the time, ô Lord, is short
of mine abiding heere,
Thy grace continue toward me,
my guiltinesse to cleere.
15 *For truly thine abiding is*
for euer to indure,
And thy remembrance thorough out
al generations sure.
16 But what is thy remembrance,
through generations al?
It is the diuine propertie,
that vnto thee doth fall.
17 For to be meeke and merciful,
which thou hast euer dun,
From time to time, and age to age,
since first the world begun.
18 And art more mindful of our state,
and readier to forgiue,

Verse 11.
Dies mei sicut umbra declinauerunt & ego sicut fœnum arui

Verse 12.
Tu autem domine in æternum permanes, & memoriale tuum in generationem & generationem.

Than is the mother of her child
late borne with her to liue.
19 *Arise therefore and mercie shew,*
good Lord vpon Sion,
Which is thy faithful people all,
or congregation.
20 *For time it is on hir to looke,*
and mercie thine extend,
She hath long time great paine sustaind,
whereof she craues an end.
21 What is this time, whereof we speake?
was euer anie time,
In which thou didst not mercie shew,
to louing seruants thine?
22 No verelie. For from the time,
the angels down did fall,
Vntil the time the world shall end,
thy mercie euer shal.
23 As it hath bin, from time to time,
vpon al that repent;
But chieflie was thy mercie shewd,
when Christ was hither sent
24 To suffer death, to win vs life,
thereby he enter might
The glory of thy maiestie,
aboue the angels bright.
25 This time was cald the time of grace,
and was appointed when
The fulnesse of the time was come,
which was vnseene to men.

rse. 13.
exsurgens
ereberis
n.
ua tempus
erendi e-
quia ve-
tempus.

26 And

sorrowfull soule.

26 And yet before this time, to him
was seene my Deitie,
Whereby, ô Lord, al things thou doost
in order with mercie.
27 This time of heauenlie grace we trust
shall stil continue heare,
To those in time that serueth thee,
with penance, loue and feare,
28 *The stones of Sion pleased wel*
thy seruant for thy truth,
And they vpon the ground thereof
shal pitie haue and ruth.
29 Apostles thine thy seruants were,
the stones good christians bee;
And thou the sure foundation
of this faire worke to see.
30 Not vpon man nor angels bright
did they this building laie,
But vpon thee the corner stone,
of al their worke the staie.
31 *And as the heathen, Lord, shal feare*
and tremble at thy name,
So Sion shal thy faithfull church,
giue glorie to the same,
32 *Because thou Lord, hast Sion built,*
thou wilt be seene therein,
In glorie and great maiestie,
with mercie for our sin.
33 Wherefore most louing father deere,
regard our humble sute,

Verse. 1
Quoniam
cuerunt
tuis lapid
ius, & ter
eius in se
buntur.

Verse 1
Et timebu
gentes no
tuum dom
& omnes
ges terr
riam tuam
Verse. 16
Quia ædifi
uit domin
Sion, & v
bitur in gl

And not despise the plaints we make,
nor do our sinnes impute.
34 As thou beheldst the sacrifice
that Abel gaue to thee,
And as the praier Iudith made;
so cast thine eie to me.
35 With those same eies vouchsafe to
vpon vs when we praie, (looke
Whereby the fame of mercie thine
may written be for aie.
36 *For those that after vs shal come,*
by faith that borne shal be,
To render thanks, giue laud, and praise
vnto thy maiestie.
37 This mercie sure annexed is
to nature thine diuine;
When al was lost through deadly sin,
yet didst thou make vs thine.
38 *Thou Lord aloft from heauenly throne,*
didst view al things alow,
And wouldst vouchsafe vpon the earth,
thy gracious eine to throw;
39 *To see and heare the plaints we make,*
that fettered be in thrall,
And sent'st thy deare beloued Sonne
from sinne to loose vs all.
40 And he thereby put downe the diuel
of death that victor was,
And death in victorie was consum'd;
this hath he brought to passe.

41 For

sorrowfull soule.

41 For whie his sting of deadly sin,
thou Lord hast pluckt awaie
To make vs thinke of goodnes thine,
wherein reioice we may;

42 *And that in Sion we may shew,*
the glory of thy name,
And likewise in Ierusalem
with praise to do the same.

43 That is, when we together meet
in faith with one accord,
As well the king as subiects poore,
to serue and praise the Lord.

44 Thou art, ô Lord, in substance one,
and yet in persons three,
To whom al powers in heauen and earth,
obeisance giue to thee.

45 Thou sendest down thy dewes of grace
vpon vs for to light,
That we therewith good works may shew
to euerie bodies sight.

46 I *answere may*, by no meanes else,
good works be wrought by mee,
But by the vertue and the grace,
that doth proceed from thee.

47 Thorow thy might thy lawes we keepe
not of our selues we know,
But by the measure of thy grace,
thou didst on vs bestow.

48 *And yet, ô Lord, I faine would know,*
how short my daies shall be,

Verse.
Vt ann
emus in
men do
& lau
in Ieru
Verse.
Quum
gentur
simul &
vt seru

Verse.
Respon
in via v
tu sua.

Paucita
dierum
rum nu
mihi.

And eke how long mine enemies
ſhal triumph ouer me:
49 Which is, thy church deſires to know
how long ſhe ſhall abide,
Beſet with cruel enemies
about on euerie ſide.
50 To whom thou haſt an anſwere made,
by Chriſt thy bleſſed ſonne,
That ſtill thy power with hir ſhal be,
vntil the world be donne,
51 And we hir children thee deſire
to bring vs to the end
Of this ſhort time, that we with thee
may to the heauens aſcend.
52 And till that time good Lord vouch-ſafe
thou wilt continue ſtil
Thy grace and fauor toward vs,
according to thy wil.
53 *And not to leaue me any time,*
in middle of my daies,
But by thine aid bring al my time
to end vnto thy praiſe:
54 That after theſe my temporall daies,
I may behold and ſee
Thine euerlaſting daies and yeeres,
which cannot numbred bee.
55 For al times here do ſwiftlie paſſe,
as time that is vnſure,
But yet time of eternitie
for euer ſhal indure.

56 For

sorrowfull soule.

56 For why, ô Lord, eternitie
is verie substance thine;
Which substance who so seekes to know,
no reason can define.

The third part.

WIthout beginning Lord thou wast,
and yet beginning gaue
To heauen and earth, and al therein,
which that creation haue, (power,
2 Thy hands them wrought, which is thy
thy word them made also,
And at the last, *They perish shall,*
and motions theirs forgo.
3 Their substance til they al shall keepe,
yet al shal changed be,
For heauen and earth shall now be made
of glorie great to thee.
4 Likewise the bodies of al men,
shal perish with the rest,
And in another sort shall rise,
to thee as seemeth best.
5 *But thou Lord, truly shalt indue*
in thy high glorie great,
In maiestie omnipotent,
sitting on mercie seat;
6 *When all shal wax and weare awaie,*
as garments old to see,
And as a vesture new put on,
we al shall changed bee.

Verse. 1
In initio
domine
fundasti
opera ma
um tuar
sunt cæl
Verse. 2
Ipsi per

Tu aut
permane

Et omn
cut vest
tum es
cēt: &

7 *As garments to the bodie are,*
to couer them withall;
So be the bodies of the soule,
their vestures and their pall.
8 *But thou art euen the selfe same one,*
which euer doost abide,
That is to saie omnipotent,
and so is none beside.
9 Inuisible thou art likewise,
immortal eke withall,
And as thy yeeres shal neuer faile,
so euer bide they shall:
10 So shall the soules of thine elect
immortallie remaine,
In ioy and great felicitie,
not knowing any paine.
11 The soules of those that wicked are
immortall be also,
But they contrarie shall endure
continuall paine and wo.
12 And Lord, *The sonnes of seruants thine,*
togither they shall dwell:
Likewise their seed shall in thy sight
stil prosper and do well.
13 Thy seruants, Lord, the prophets were
apostles thine also,
From whom by faith we haue receiu'd,
as we beleeue and kno.
14 And now vouchsafe, most mighty God
to send vs of thy grace,

That

That in this life our faith by works
may shine in euery place:
15 That they to all may signifie
how we thy seruants bee.
And that both soule and bodie may
remaine and rest with thee.

De profundis. Psal. 130.

O God thou art the guide
of those that blinded bee,
And vnto those that are oppresst
a succour sweet wee see.
2 A comfort to the weake,
an ease to those in paine,
A life vnto the dead in graue,
that sleeping yet remaine.
3 O Lord, this makes me bold,
though wicked I be found,
And ouerwhelmed deepe in sin,
and therein being dround,
4 To cal and crie to thee,
from depth of miserie,
Where none (but thou) can raise me vp,
and safe deliuer mee,
5 I can but morne and weepe,
fetch sighs, lament, and crie;
As doth the woman great with child,
whose hower draweth nie:
6 She no time can take rest,
till she deliuered bee,

Sing this t
the tune o
38. Psal

Nor I, till that my conscience feele
to be forgiuen of thee.
7 It is not distance long,
that keeps my praier backe,
Thou, Lord, dooſt heare before we call,
and giueſt what we lacke,
8 Ionas was in the sea,
and in the fish three daies,
And from the deepe he cald on thee,
and straight thou didst him raise.
9 *But from the deepe likewise,*
of sinne and wickednesse,
To thee I cal; Lord heare my voice,
and free me from distresse;
10 *And let thine eares,* sweet Lord,
to heare *attentiue bee,*
The voice and praier of my plaints,
that now I make to thee.
11 And sith that Christ thy sonne,
hath suffered for vs all,
From endlesse death, to which by sinne
we bounden were and thrall;
12 Let not my sinnes then, Lord,
to me be stop or staie,
Whereby my plaint should not be heard,
nor voice when I shal praie:
13 But rather wipe awaie
my sinnes for euermore,
The burden of the which I feele,
too greeuous be and sore.

14 If

erſe. 1.
e profundis
amaui ad
domine.
erſe. 7.
Domine exau
s vocem me-
m. Fiant au-
s tuæ inten-
entes ad vo-
em deprecа-
onis meæ.

sorrowfull soule.

14 *If thou Lord, be extreame,*
to marke what sinnes be doone,
Alas, *no flesh shall saued be,*
that is vnder the sonne.
15 O Lord, if that the iust,
shall no time able be
To enter into iudgment thine,
to plead his case with thee;
16 What shall become of me
that daily do offend,
And of my sinne and wickednes
(alas) do know no end?
17 Most vile and wretched man,
and caitife wo forlorne,
What shal I do? but flee to thee,
with heart berent and torne.
18 *For mercie is with thee,*
increasing more and more,
Wherwith thou didst vouchsafe to come
mankind for to restore.
19 Wherein was satisfied
thy iustice, and also
Thy mercie found that which it sought,
as we by grace do kno.
20 How feruent was this loue,
to which thou didst vs binds
First by the law of nature writ
in euerie hart or mind.
21 And then by law, which was
in tables written deepe,

Verse. 3.
Si iniquitates observaueris domine, domine, quis sustinebit?

Verse. 4.
Quia apud te propitiatio

Verse. 5.
Et propter legem tuam sustinui te domine.

That

That euerie one accordinglie,
the same should hold and keepe,
22 Which was, that one of vs
should with the other beare,
And thereby to fulfil thy will,
with pitie, loue and feare.
23 I knowing this am glad,
contented eke withall,
For to remit such iniuries,
as vnto me may fall.
24 For why, good Lord, I know,
thou doost forgiue to mee,
Much more offences euerie daie
committed vnto thee.
25 And when it shall thee please,
to scourge me for my sin;
I gladlie shall the same receiue
knowing what I haue bin,
26 And that thy chastisement
proceeds of vetie loue;
Which al shal turne to me such wealth,
as no man can remoue:
27 Hoping after this life,
my soule shal then obtaine,
Which hope abides still in thy word,
an euerlasting gaine.
28 *Such hope my soule hath had,*
by grace thou gau'st to me,
And by the same I firmely trust,
my soule shal saued be.

*...stinuit a-
...ma mea in
...rio tuo.
...erie. 6.
...erauit ani-
...a mea in
...mino.*

29 The

29 The husbandman through hope,
his ground doth plough and ſow;
The ſame in hope doth reape and threſh,
that gaine thereby might grow.
30 Euen ſo will I abide,
in hope of glorie thine,
Not onely in my youth, ô Lord,
or any pointed time.
31 *But ſtil from morning watch,*
vntill the night of death,
Which is, from youth vnto mine age,
when life ſhal paſſe with breath.
32 Who ſo ſhall caſt awaie
this hope yer death proceed,
Shal loſe the time he watcht before,
and want thy helpe at need.
33 This hope in promiſe thine,
my ſoule hath ſafely laid
Within the boſome of hir breſt,
for euer to be ſtaid.
34 And verie meet it is
that Iſraell alſo,
Which is al faithful Chriſtians,
this hope ſhould feele and kno.
35 For bleſſed is the man,
that in the Lord doth truſt,
And who in man affiance puts,
he ſurely is accurſt.
36 *For mercie is with God,*
and grace aboundant ſtore,

A cuſtodia
matutina v
que ad noſte

Verſe. 7.
Speret Iſra
ni Domino

Quia apu
dominum
ſericordia,
copioſa ap
eum.

With

redemptio. Verse. 8. Et ipse redemet Israel ex omnibus iniquitatibus eius.

Wish which Israel is redeemed from sin for euermore: Amen.

Domine exaudi. Psal. 143.

The first part.

Sing this to the tune of the creed Quicunque vult.

O Lord, long time I wandred haue,
and gone from thee astraie.
And lost the portion ỹ me gau'st,
in wastful sinners waie.
2 With grace thou didst repleniſh me,
therewith to follow thee;
But lust and liking of the flesh
hath driuen the same from me,
3 So that vnworthie far I am,
for to be cald thy Sonne;
My wickednes so foule appeares,
and fauits that I haue donne.
4 Yet with the wastful child, ô Lord,
I do my selfe accuse;
And am with shame surprizd & caught,
I did my selfe abuse.
5 *Wherefore Lord ponder my desire,*
and heare me when I praie,
And for thy truth and righteousnesse,
attend to that I saie,
6 Thou hast with gifts indued me,
of bodie and of mind,
And I the same abused haue,
and shewd my selfe vnkind,

Verse. 1. Domine exaudi orationem meam, auribus percipe obsecrationem meam, in veritate tua exaudi me

7 Thy

ſorrowfull ſoule

7 Thy iuſtice ſtill dooth threaten me,
with euerlaſting paine,
Thy mercie yet doth promiſe me
to be reſtord againe.

8 *Enter not into iudgement then,*
with me, I humblie praie,
For in thy ſight no man is iuſt,
as of himſelfe to ſaie.

9 We all by ſinne our ſelues haue made
more lothſome then the ſwine,
And fouler to be looked on,
were not for mercie thine.

10 Which ſhall vs make like to the wooll
in colour faire and white,
When al our ſinnes thou ſhalt forget,
and cleane put from thy ſight,

11 *But yet the diuell mine enemie,*
my ſoule purſueth ſtill,
And hath brought low my life in earth,
a ſeruant to his will;

12 And with his net me compaſt round,
where vaine delights do dwell,
Where luſt vncleane and wickednes
to bide doth me compell.

13 *He hath me ſet in darkeneſſe ſuch,*
as men that no life haue,
Or as thoſe people being dead
are couered in the graue.

14 Now, Lord, *My ſpirit ſo vexed is,*
my heart is greeu'd alſo.

Verſe. 2.
Et non intres in iudicium cũ ſeruo tuo: quia non iuſtificabitur in conſpectu tuo omnis viuens.

Verſe. 3.
Quia perſecutus eſt inimicus animam meam, humiliauit in terra vitam meam: collocauit me in obſcuris ſicut mortuum ſeculi.

Verſe. 4.
Et anxiatus eſt ſuper

My

My conscience likewise witnesse beares
of anguish mine and wo.
15 My wisedome, Lord confused is
by reason of my sin,
Repentance great my heart doth rent,
to thinke what I haue bin.
16 *I call to mind the daies of old,*
and works that thou hast wrought,
The maruellous deeds that thou hast done,
I muse on in my thought.
17 As in the time of Moses law,
where mercie was not showne,
And he that did the same transgresse,
by death was ouerthrowne:
18 Yet in this hard and seuere time,
thy mercie forth was sent,
By prophets thine, with promise made,
to all that did repent.
19 If thou in time of crueltie
couldst then such mercie showe,
Much more ô Lord, in time of grace
on me thy mercie throwe.
20 *I haue spred forth my hands to thee,*
my soule for helpe doth crie,
As doth the earth that moisture wants,
where water none doth lie.
21 That is, my life I changed haue,
from vaine delights that bee,
And haue my soule spred forth at large,
that thou hir filth mightst see.

22 For

me spiritus meus in me, turbatum est cor meum.

Verse. 5.
Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis, in factis manuum tuarum meditabar.

Verse. 6.
Expandi manus meas ad te, anima mea sicut terra sine aqua.

ſorrowfull ſoule.

2 For as the earth that moiſture wants,
must barren be by kind,
o if my ſoule be void of grace,
no good is there to find.
3 But yet through moiſture of ỹ grace
from thee that doth proceed,
ouchſafe I may thy mercie haue,
and that, ô Lord, with ſpeed.
4 *Heare me, ô Lord, and that right ſoone,*
for why my ſpirit is weake
nd feeble made; much like a man
that wanteth power to ſpeake.
5 The feare is ſuch that I poſſeſſe,
I readie am to fall,
he ſtrength whereby my bodie lines
is gone awaie withall.
6 This feare of endles puniſhment,
which I deſerued haue,
ad well nigh brought me in deſpaire,
yer I poſſeſſe the graue.

Verſe. 7. *Velociter exaudi me domine, defecit ſpiritus meus.*

The ſecond part.

Good Lord turne not thy face away,
leaſt I be like to thoſe
hat do deſcend into the pit,
where nought but horror growes.
Thou wilt not Lord the death of him
that hath offended thee,
t rather that he ſhould returne,
and ſaued ſo to bee.

Non auertas faciem tuam a me, ne ſimilis ero deſcendentibus in lacum.

3 Thou

3 Thou art the true and onlie God,
the ſauiour of mankind;
Without thee there is nothing elſe
that we ſhal mercie find.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercie ſhadow me,
while life I haue and ſpace,
5 And laie not to my charge good, Lord,
the ſinnes that I haue doone,
But them forget, and me forgiue,
for Chriſtes ſake thy ſonne.

Verſe. 8. *Auditam fac mihi in anemiſericordiam tuam, quia in te ſperaui.*

6 And cauſe thy mercie to be heard,
of me before the prime:
For I in thee haue put my truſt,
alone from time to time.
7 Moſt bleſſed Lord, grant that I maie
thy mercie ſweet obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance do I cal,
my hope aſſureth mee,
Thou wilt forgiue me all my ſinnes,
becauſe I truſt in thee.
9 I know that thou art nigh to all
that call vpon thy name,
And wilt direct their ſteps aright,
that craue of thee the ſame.

Notam fac mihi viam in quo am-

10 Wherefore good Lord ſhew me the waie
I ought for to walke in,

sorrowfull soule.

I my soule haue lifted vp,
to thee with al my sin.
Lord many times in deed thou hast
directed me the waie,
I haue purposd in my selfe,
no more to go astraie:
Yea, when I haue repentant bin,
and vowed in my hart
y law for to obserue and keepe,
and neuer to depart;
The diuell my dailie enimie
contriu'd the matter so,
at his deceit, yer I was ware,
gaue me the ouerthro:
And Lord without assistance thine,
he vanquish wil yer long
the kingdoms vpon the earth,
he is become so strong.
Deliuer me from al my foes,
for vnto thee I flie,
d giue me strength, my God to do
thy will effectuallie.
For of my selfe no power I haue
to do the good I should,
for to wish or thinke the good
that verie faine I would.
Thy mercie onelie, Lord, it is
by which I must preuaile,
man without thy help and aid,
of purpose needs must faile.

bulem, quia
ad te leuauí a
nimam meam

Verse. 9.
Eripe me de
inimicis meis,
domine ad te
confugi.

Verse. 10.
Doce me fa-
cere voluntá
tem tuam,
quia Deus
meus es tu.

18 Thou haſt with reaſon and with wil
indued me I know;
But wil (of force) without thy grace,
muſt reaſon ouerthrow.
19 *Wherefore, Lord, let thy holy ſpirit,*
conduct me in the waie,
Vnto the land of righteouſneſſe,
I thee beſeech and praie:
20 Where thine elect and choſen ſort
thy brightneſſe ſhall behold,
With ſuch heauenly felicitie
as cannot here be told;
21 Not that I haue deſerued Lord,
for to poſſeſſe the ſame,
But for thine endleſſe mercie ſake,
and for thine holy name.
22 Thou wilt not, Lord, the death of hi
that daily doth offend,
But that he rather do conuert,
and ſo his life amend.
23 This is thy will, this is thy mind,
though I a ſinner be;
If by repentance I doo turne,
then wilt thou turne to me.
24 And then ſhall I receiued be,
and be reuiued againe,
And through thy equity be freed,
of euerlaſting paine.
25 For whereas I by ſin am dead
ſpirituallie to laie,

Spiritus bonus deducet me in terram rectam.

Verſe. 11.
Propter nomen tuum domine.

Viuificabis me in æquitate tua.

sorrowfull soule.

wil al bethinke me of the same,
and for thy mercie praie.
e, My bodie now by nature weake,
shal then in strength arise,
d shall in glorie shine more bright,
than doth the sun in skies.
Where now the same, ó Lord, is giuen
to lust and lewd delight,
rt al then arise al spirituall,
and yeeld to reasons might.
No grossenes then, but that it may
pearse through the thickest stone,
d as for things corruptible,
it shal haue mind of none.
Immortall it shall euer be,
impassible withall,
hi tweene the bodie and the soule
shal then no strife befal. (*soule*
Thus Lord, *Thou shalt bring foorth my*
from troubles al that be,
d shalt mine enemies destroie,
through mercie shewd to me.
Thou shalt them vtterly confound,
that do my soule molest,
I by grace thy seruant am,
and in thy mercie rest. (me
Good Christ which gau st thy life for
and suffredst on the tree:
eserue my bodie and my soule,
and mercie haue on mee, *Amen.*

Et duces de tribulatione animã meam Verse. 12. *Et in misericordia tua disperdes inimicos meos. Et perdes omnes qui tribulant animam meam, quoniam ego seruus tuus sum.*

FINIS.

A Handfull of *Honſſuckles:*

Gathered by *William Hunnis*, one of the Gentlemen *of hir Highneſſe chapell*, and Maiſter to the children *of the ſame.*

Prepard with faith, confirmd with hope
and furniſhed with loue,
Approch and praie, ſo thou be lowe
ſhalt pleaſe the Lord aboue.

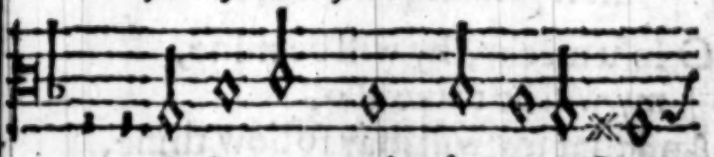
Newlie printed by
Peter Short.
1597

Prou. 15. verse. 29.
The Lord is absent verie far from such as be vniust.

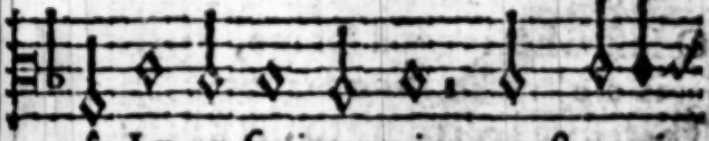
But he doth heare the righteous pray, (because in him they trust)

Certeine ſhort and pithie *praiers vnto Ieſus Chriſt* our Sauiour.

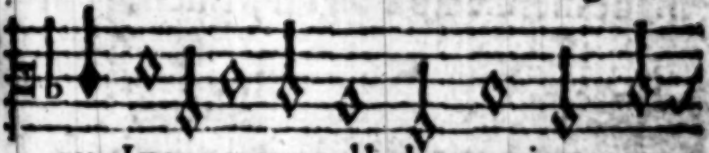
The daie ſhall come (ſaith Chriſt)
and that ſhall many ſee,
Who cals vpon my name,
ſhall ſurelie ſaued bee.



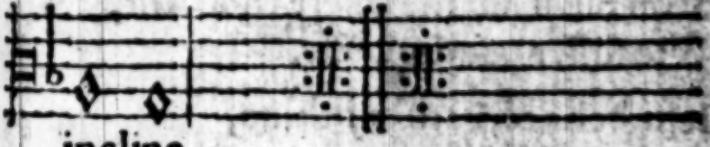
O IESV meeke, ô IESV ſweet



ô IESV ſauiour mine, moſt grati-



ous IESV to my call, thy gratious eares



incline.

now, good IESVS, yer I ſpeake,
thou knoweſt what I would haue:
Ieſu, thy grace I know it is,
that bids me mercie craue.

O Ieſu deare, whoſe pretious bloud,
was ſhed on croſſe of tree,
Sweet Ieſu for thy paſſion ſake,
haue mercie now on mee, Amen.

2 O Ieſu ſweet, grant that thy grace
alwaies ſo worke with mee,
I may deſire the thing to do,
moſt pleaſing vnto thee.

O Ieſu meeke, thy will be mine,
my will be thine alſo,
And that my will may follow thine,
in pleaſure paine and wo.

O Ieſu what is good for me,
is aie beſt knowne to thee;
Therefore according to thy wil,
haue mercie now on me, Amen.

3 O Ieſu deare, doo thou with me,
euen as thy will ſhall pleaſe,
Sweet Ieſu, put me where thou wilt,
to ſuffer paine or eaſe.

Ieſu, behold, I am but thine,
where I be good or ill;
Yet by thy grace I readie am,
thy pleaſure to fulfill.

Ieſu, I am thy workemanſhip,
moſt bleſſed maiſt thou bee;

Sweet

Ieſu let not mine enemie
the feend ne yet the fleſh
Preuaile, though ſtil they me aſſaile
from day to day afreſh.

But Ieſu ſtrengthen thou my ſpirit,
it may the victor be,
And for thy tender mercies ſake,
haue mercie now on me, Amen.

O Ieſu, who ſhal giue me wings
of perfect peace and loue,
That I therewith from hence may flie,
and reſt with thee aboue.

O Ieſu when ſhal I aſcend,
and feele how ſweet thou art,
And leaue the earth and loue thee beſt,
with al my ſoule and hart?

Sweet Ieſu when thy pleaſure is,
the time is knowne to thee:
Both now and then, O Ieſu deere,
haue mercie Lord on me, Amen.

O Ieſu, king of glorie great,
the comfort of vs al:
We wander here in wilderneſſe,
and euerie daie do fall.

Sweet Ieſu come and viſit me,
my heauie ſoule make glad,
Which now through ſin in priſon lies,
al heauy, ſicke, and ſad,

Good Ieſu with thy preſence ſet
my ſoule at libertie,
And for thy bitter paſſion ſake,
haue mercie now on me, Amen.

11 O Ieſu oft it greeueth me,
and troubleth ſore my mind,
That I ſo weake and fraile am found,
to wander with the blind.

O Ieſu deere, thou laſting light,
whoſe brightnes doth excell,
The cleerenes of thy beames ſend down,
within my hart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee,
And for thy paineful paſſions ſake,
haue mercie now on mee, Amen.

12 O Ieſu, grant I may reſigne
my ſelfe vnto thy will,
And that I may my ſelfe forſake,
And cleaue vnto thee ſtill.

O Ieſu grant that I may haue
of ioy and inward peace,
And of the paines I haue deſeru'd,
good Ieſu me releaſe.
Sweet Ieſu giue me inward ioy,
my ſoule to feed on thee,

And for thy tender mercies ſake,
haue mercie now on me, *Amen.*

O Ieſu ſweet, I know I am
but vanitie and ſin,
Vnconſtant as the wind that blowes,
and euer ſo haue bin.

Whereof then Ieſu may I brag?
or what haue I to laies
Shal I of men ſeeke to be praiſd?
or yet extold for aie?

No Ieſu ſweet, the true praiſe is,
for to be praiſd of thee;
Wherefore good Ieſu weigh my caſe,
and mercie haue on mee, Amen.

O Ieſu, thou my glorie art,
in thee will I reioiſe,
And not, good Ieſu, in my ſelfe,
nor yet in that mans voice

That wordly honour may me giue,
to ſet me vp on hie,
To rule among the ſonnes of men,
and ſit in dignitie.

Theſe are but ſhadowes to compare
to glorie thats with thee,
Sweet Ieſu for thy glories ſake,
haue mercie now on mee: Amen.

15 O Ieſu here in earth we liue,
and ſoone deceiued are,
With vaine delights ỹ earth dooth yeeld
wherein we run too far.

But yet, ſweet Ieſu, if I could
behold my ſelfe right well,
I ſhould good Ieſu plainely ſee,
and therein truly tel

The troubles that are falne on me,
were for offending thee,
For which offence I pardon craue,
haue mercie Lord on mee: Amen.

16 O Ieſu Chriſt, vnder whoſe power
is both the ſea and land.
Ariſe and helpe me to defend,
by power of thy ſtrong hand

From ſuch as lurke and lie in wait,
and ſeeke to do me wrong,
Sweet Ieſu ſee how weake I am,
and how that they be ſtrong.

Ieſu make haſt and come with ſpeed,
my truſt is al in thee;
And therefore Ieſu helpe me now,
and mercie haue on mee, Amen.

17 O Ieſu, comfort mine exile,
aſſwage my dole and griefe,

With

With thee to be is my deſire.
mine onely cheefe releefe.

Ieſu, the pleaſures of this world,
they may not long indure,
And he that puts his truſt therein,
ſhal find them al vnſure.

Sweet Ieſu grant that I may haue
mine onlie ioie in thee,
And for thy bloodie paſſions ſake,
haue mercie now on me, Amen.

O Ieſu Chriſt that haſt me made,
and with thy bloud me bought,
Suffer me not to be condemnd,
whom thou haſt made of nought.

O Ieſu mild, in time of need
thy mercie doo beſtow,
And in thy iuſtice iudge me not,
nor do thy rigor ſhow.

O Ieſu in extremitie,
I doo appeale to thee,
Wherefore ſith that I truſt in thee,
haue mercie now on me, Amen.

O Ieſu ſweet, for heauenly things
I often ſeeke to find,
But then affections of the world
doo backward pluck my mind.

Againe, I ſeeke for to ſubdue,
the affections that do riſe,
But to my ſpirit they will not be
ſubiect in any wiſe.

Thus Ieſu meeke, thou ſeeſt I ſtriue,
and al to be with thee,
Wherefore good Ieſu make me ſtrong,
and mercie haue on me, Amen.

O Ieſu, many times I praie,
and cal vpon thy name;
When that my hart is far awaie,
alas I more to blame,

And that good Ieſu comes to mind,
that cuſtome often brought,
Whereby the praiers that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when ſo I pray to thee,
And for thy endleſſe mercies ſake,
haue mercie Lord on me, Amen.

O Ieſu be not long awaie,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my heart.

Send forth the burning flames of loue,
cleane to conſume for aie

The

The cloudie fanſies of my minde,
which trouble me alwaie.

Good Ieſu gather al the powers
of my poore ſoule to thee,
And make me to refuſe the world,
and mercie haue on mee.

O Ieſu mild, thine eare bow down, 22.
and ponder my deſire,
Deale not with me as I deſerue,
to puniſh in thine ire.

But me defend, O Ieſu meeke,
through mercie great of thine,
From dangers ſuch as may befall,
this ſinful ſoule of mine.

O Ieſu, hide not thou thy face,
from him that cals on thee,
But Ieſu of thy bitter death,
haue mercie now on mee, Amen.

O Ieſu ſweet with mercy now, 23
reforme that is amiſſe,
And with the ſtrength of thy great grace
ſend light where darkeneſſe is.

Good Ieſu from my ſecret faults,
doo make me cleane and bright,
And from preſumptuous ſins, O Lord,
defend me through thy might.

Good Ieſu caſt my youthfull ſinne,
behind thy backe to be,
And for thy tender mercies ſake,
haue mercie now on me, Amen.

24 O Ieſu, ſhut not vp my ſoule
with thoſe that run aſtraie,
But let the ſhadow of thy wings,
my ſoule protect alwaie.

Good Ieſu turne thee vnto me,
and clenſe me from my ſin.
Sweet Ieſu Chriſt do not behold
how wicked I haue bin,

But thinke vpon thy mercies great,
though I vnworthie be,
And for thy painfull paſſion ſake,
haue mercie now on me, Amen.

25 O Ieſu ſweet, giue me an hart,
that is contrite and pure,
A bodie chaſt that humble is,
and conſtant to indure.

A mind that is with heauenly ioyes
repleat through thy great grace,
A ſoule likewiſe to magnifie
thy praiſe in euery place.
O Ieſu, for thy mercie ſake,
let theſe proceed from thee,
And then no doubt I ſhal be ſure,
thou mercie haſt on me, Amen.

Cer=

Certaine bleſſinges promiſed by God vnto all thoſe that do loue and feare him. Deut. 28.

WHo hearkens to the voice of God
and doth his law fulfil,
Shal bleſſed be in towne and field,
with mercie and good wil.

His frute ſhal likewiſe bleſſed be,
that from his loins ſhall ſpring:
His corne and cattel ſhal increaſe,
with plentie of al thing.

His oxen and his flocks of ſheepe,
ſhal bleſſed be with ſtore:
His going out and comming in,
ſhal bleſt be euermore.

His enemies that ſhal ariſe,
ſhal fall before his face,
And flee for feare as doth the beaſt
the hunter hath in chaſe.

His houſes that be made for ſtore,
with great increaſe ſhal gro,
And euery thing he takes in hand,
ſhal bleſſed be alſo.

Vouchſafe good God to giue me grace
ſo to direct my mind:

As by the ſame in time of need,
I may thy bleſſing find; Amen.

A meditation when ye go to bed.

O Lord my God I wandred haue,
as one that runs aſtraie,
And haue in thought, in word, in deed,
in idlenes and plaie

Offended ſore thy maieſtie,
in heaping ſinne to ſinne,
And yet thy mercie hath me ſpard,
ſo gratious haſt thou bin.

O Lord my faults I now confeſſe,
and ſorie am therefore,
But not ſo much as faine I would,
O Lord what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humblie praie,
And that this night thou me defend,
as thou haſt done this daie.

And grant when theſe mine eies & toong
ſhal faile through natures might,
That then the powers of my ſoule,
may praiſe thee daie and night, Amen.

A meditation at your vpriſing.

O Lord this night who haſt me kept
from dangers all that bee,
And haſt me giuen of reſt and ſleepe,
ſo much as pleaſeth thee.

Where other of my brethren poore,
of better life than I,
Doo wander vp and down the ſtreets,
and harbourleſſe doo lie.

And ſome with ſickneſſe are oppreſt,
ſome impote nt and lame, (thine
Thus dooſt thou deale with creatures
to glorie of thy name,

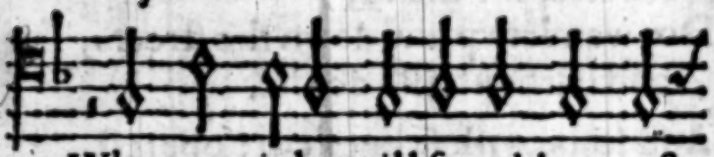
O Lord in ſort as I deſerue,
thou haſt not dealt with me;
But haſt me giuen wherwith to liue,
in better caſe to be.

Moſt mightie God, this day likewiſe,
protect me from al blame,
And giue me grace I thankfull be,
with praiſes for the ſame, Amen.

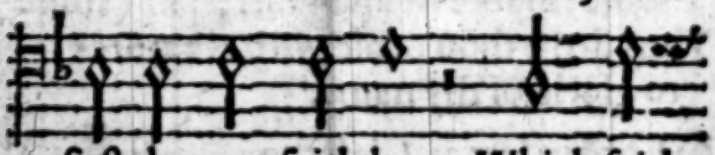
Atha-

Athanaſius his Creed, com- monlie called, *Quicunq; vult.*

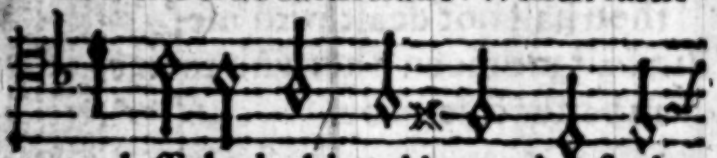
By faith we pleaſe the Lord,
by faith we are ſet free,
By faith we worke the will of God,
faith will not idle bee.



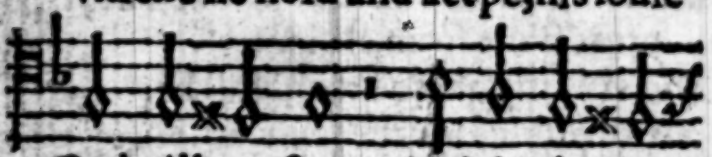
What man is he will ſaued be, muſt



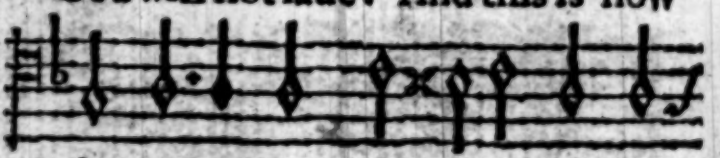
firſt the true faith haue: Which faith



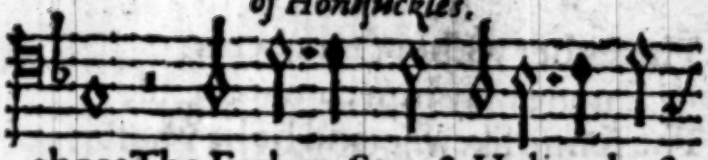
vnleſſe he hold and keepe, his ſoule



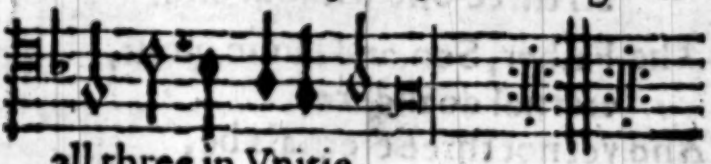
God will not ſaue. And this is now



the perfect faith, to worſhip God in three:



thee: The Father, Son, & Holie ghoſt



all three in Vnitie.

The perſons neither to confound,
nor ſubſtance to diuide,
For he that ſhal ſo thinke of them,
from perfect faith is wide.

For of the Father, of the ſonne,
and of the Holie-ghoſt,
Be perſons three in ſeuerall,
and all in might be moſt.

The Father, Sonne, and Holy-ghoſt,
in Godhead equall bee,
In glorie like, and ſo in might,
and ſo in maieſtee.

Such as the heauenly father is,
ſuch is the ſonne alſo,
Such is likewiſe the holie ghoſt,
al three one God, no mo.

The father was vncreated,
ſo was the ſonne likewiſe,
The Holie ghoſt vncreated,
ſtil one for to deuiſe.

The father without number is,
none may him comprehend,
The ſonne likewiſe, and holie ghoſt
all three one without end.

The Father, Son, and Holie ghoſt,
eternal do indure,
And yet not three eternals be,
but one eternal lure.

Not three that number doo exceed,
nor three vnmade certaine,
But three in one and one in three,
for euer doo remaine.

The father, ſonne, and holie ghoſt,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we ſhall.

The Father God, the ſonne is god,
the holie ghoſt alſo:
And yet three Gods we ſhall not ſaie,
of Gods but one no mo.

The father Lord, the ſonne is Lord,
and Holy ghoſt is Lord,
Yet not three Lords but one in three,
and three in one accord.

For like as we compelled be,
by Chriſtian veritie,
Ech perſon of them to confeſſe,
both God and Lord to be.

So

So are we by the ſame forbid,
in any wiſe to ſaie,
Three Gods to be, or yet three Lords,
but three in one alwaie.

The father is not created,
begot nor made of none,
The ſonne ne made nor created,
begot of him alone.

The Holy-ghoſt is from them both
ne made, create, nor got,
But from the Father and the ſonne,
proceeding had we wot.

So then there is of fathers one,
not Fathers three, we ſee;
One ſonne, not three, and ſo likewiſe
one Holy ghoſt to bee.

And in this holy Trinitie,
is none more great than other,
But the whole three perſons be
coequall altogither.

So that in all as foreſaid is,
the Vnitie in three,
And Trinitie in Vnitie,
ought worſhipped to bee.

Yet furthermore it needfull is,
vnto ſaluation,
That we beleeue of Ieſus Chriſt
the incarnation.

The right faith is, that we beleeue,
and with one mouth foresho,
That Iesus Christ the sonne of God
is God and man also.

God of his fathers substance is,
begot yer world was wrought,
And man by flesh and bloud he tooke
of hir who foorth him brought.

Both perfect God and perfect man,
is he without deuiding,
And of a reasonable soule,
and humane flesh abiding.

He to the Father equal is,
touching his Deitie,
But he is lesse then father is,
by his humanitie.

Who though he be both God and man,
yet one is he, not twaine,
That is to saie one Iesus Christ,
for euer to remaine.

One, not by turning Godhead his,
into the flesh we see,
But taking manhood into God,
by power of Deitie.

One, yet not by confusion,
of this his substance sure,
But by vnitie of person,
which euer shal indure.

For

For as the reaſonable ſoule,
and fleſh one man do make,
So God and man is but one Chriſt,
which ſuffered for our ſake.

And then deſcended into hell,
the third day roſe againe,
From death to life this hath he done,
mankind to rid from paine.

And after this aſcended he,
vnto the heauens on hie,
And on his fathers right hand ſits,
one God eternallie.

From thence he ſhal come down againe,
a rightful iudge to be,
To iudge the liuing and the dead,
as he their works ſhall ſee.

At whoſe deſcending, all ſhal riſe
in twinkling of an eie,
And with his fleſh ſhall him behold,
in throne of maieſtie.

Then they that haue done righteouſly,
Shall heauen haue for their hire,
And they that haue done wickedlie,
haue euerlaſting fire.

This is the true and perfect faith,
al Chriſtians ought to haue,
Which faith vnles we do beleeue,
our ſoules God will not ſaue.

Praiſe we theſe perſons three in one,
and likewiſe one in three;
As from the firſt hath bin, now is,
and euermore ſhal be, Amen.

A meditation to be ſaid of women with Child.

In time of trouble cal on mee,
And I wil then deliuer thee.

THe time drawes nie,
of bitter paineful throwes,
How long I ſhal
the ſame indure, God knowes,
O Lord my God
I humblie aske of thee,
Make haſte ſweet Chriſt,
and ſafe deliuer mee.
Although my ſinne
deſerued haue right well,
Such paine as this;
yea more then toong can tel
Yet ah, my God
turne not away thy face,
Nor me forſake,
in this ſo ſharpe a caſe.
This wombe, and fruit
that ſpringeth in the ſame
Haſt thou create,
to glorie of thy name.

Op-

Oppreſt with paine,
O Lord when I ſhall be,
Make leſſe the ſame,
ſo much as pleaſeth thee,
And grant good God,
thy creature may proceed,
Safelie on liue,
with mercie at my need.
In Chriſtes name,
I wil my trauel ſho;
Now holy-ghoſt,
come comfort me in wo.
Come father deere,
& let thy power deſcend,
O Ieſu Chriſt,
thy mercies great extend.
Ah God; behold
my dolor and my ſmart,
Sweet Holie-ghoſt,
my comforter thou art,
Take part with me,
and heare my woful crie.
Exaudi me,
Miſerere mei. Amen.

A meditation to be delivered from sinne.

O Lord my God,
I humbly beseech thee,
And Iesus Christ,
thine equall in Deitie,
With holie ghost
of like power in maiestie,
And three in one,
and likewise one in three,
Which is to saie,
one blessed Trinitie:
Grant that the power
of thy diuinitie,
May in this life
alwaie deliuer me,
From fornication
and adulterie,
From wicked sort
of vncleane company,
From sudden death,
and cursed blasphemie,
From vaine glorie
and hypocrisie,
From malice, hatred,
and crueltie,
From the detestible
and great enormitie
Of sedition and
priuie conspiracie:

From

From all false doctrine
and heresie:
From pride in hart
and vanitie:
From pestilence, famine,
and bloudthirstie:
From iust desert
of slander and infamie;
From filthie sinne,
and vile iniquitie.
And when as I
vpon thy name shal crie;
Heare my request,
and grant me thy mercie, Amen.

A praier for the Queenes most excellent maiestie.

O King of heauen, of earth, of sea,
and al things else beside,
Vnder whose power, and in whose hands
the harts of kings abide;
Vouchsafe to guide our gratious Queene
Elizabeth aright,
That she in peace with health may reign
and gouerne through thy might;
And when thy godlie will shal be
to end her liuing daies,
Hir soule may then with angels thine,
sound forth thy endles praise, Amen.

A thankeſgiuing before meate.

FOr food ſuch as we find,
let vs giue thanks therefore,
And not forget the poore to feed,
with ſome part of our ſtore.
Let al our talke be ſuch,
whereby no grudge may gro,
Our ſelues wel eaſd, and God beſt pleaſd,
Chriſt grant it may be ſo.
God long preſerue in peace and health,
Our gratious Queene Elizabeth: Amen.

A thankeſgiuing after meate.

THou God be praiſed for the food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
more thankeful for to bee:
Lord long preſerue in peace and health,
Our gratious Queene Elizabeth, Amen.

FINIS.

The poore Widowes Mite:

Gathered by *William Hunnis*, one of the Gentlemen of hir Highnesse chapell, and Maister to the children of the same.

Who knocks with hope, and craues in faith,
shall haue their iust request;
By loue who seekes the way shal find
to port of quiet rest.

Newlie printed by
Peter Short.
1597

HONI · SOIT · QVI · MAL · PENSE
· DIEV · ET · MON · DROIT ·

To the Queenes Maiesties *Highnesse.*

E Except your Highnes well allow
this gift of humble mind,
L Lacke shall my hope the gladsome frute,
it sought thereby to find.
I If gift with giuers loiall hart
your Maiestie will trie,
Z Zeale more than gift shall triumph then
before your princelie eie.
A A Persian prince, in gratious part,
tooke water of the well,
B Because he saw the giuers zeale,
the giuers gift excell:
E Euen so my zeale, renowmed Queene,
equiualent is with his,
Th. Though I offense commit to giue
so slender gift as this.
R Remembring yet your Princelie woont,
of clemencie withall;
E Example such hath boldned me,
vpon my knee to fall.
G Great gifts of gold, and gems of price,
poore *Hunnis* would present,
I If he them had; in stead whereof
hee praies this may content.
N New yeere, and manie God you send,
in health with peace to raine,
A And after when your spirit departs,
with Christ it may remaine.

Your Highnes loiall subiect and
most humble obedient seruant,
W. H.

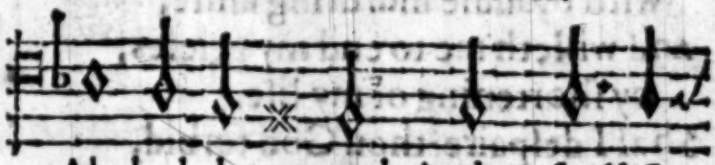
The Author.

WHo seekes with workes alone to win
the life that shall remaine,
I Is far deceiu'd, for if't be so,
then Christ hath dide in vaine.
LLet our good woorks our faith declare,
by faith we are made free,
I It coms from God, that goodnes is,
no good at all in mee.
A As man himselfe vnable is,
in thought to please the Lord,
M Much lesse to worke or do the deed,
that might his health accord.
H Here I professe one God to serue,
from secret search of hart,
V Vnto his sacred word to cleaue,
and neuer to depart.
N No time my Prince or Magistrate,
by will for to offend,
N Ne wish I woorse vnto my foe,
than to my verie friend.
I In Christ by faith, by no meanes else,
my righteousnesse doth flo:
S Such was his loue, such is my faith,
and euer shal be so.

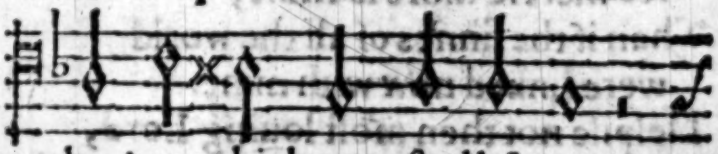
The

The Poore Widowes *Mite.*

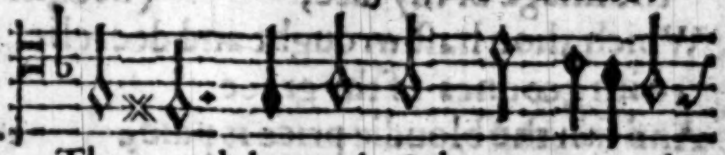
The first Meditation.



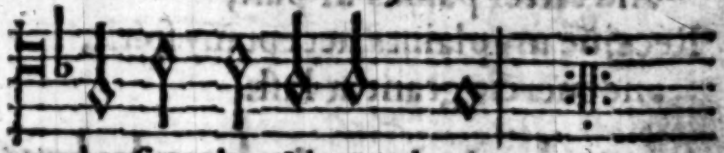
Ah helples wretch! what ſhall I



doo? or which way ſhall I ronne?



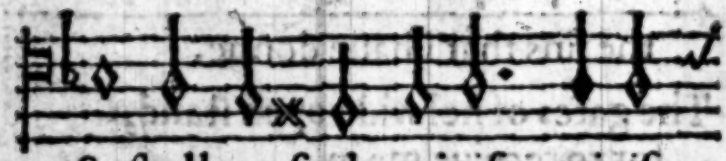
The earth bewrais, & heuen records



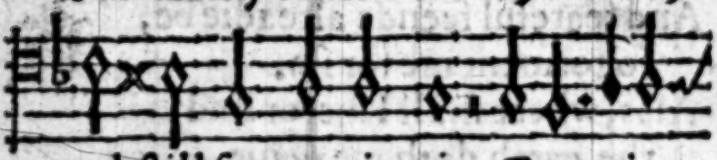
the ſins that I haue donne.

The gates of hel wide open ſtand,
for to receiue me in,
And feareful feends alreadie be,
to torment me for ſin.
Alas, where ſhall I ſuccor finde?
the earth doth me denie,
And to the ſacred heauens aboue,
I dare not lift mine eie.
If heauen and earth ſhal witneſſe be,
againſt my ſoule for ſin,

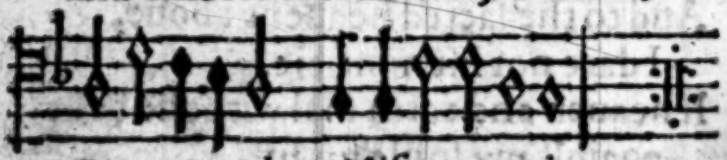
Vntimely birth (alas) for me,
much better then had bin.
And now deſpaire approcheth faſt,
with bloudie murdring knife,
And willeth me to end my griefes,
by ſhortening of my life.
Shal I deſpaire? thou God forbid,
for mercie more is thine,
Than if the ſinnes of all the world
were linked now with mine.
Deſpiſe not then moſt louing Lord,
the image of thy face, (bought
Which thou haſt wrought and deerelie
with goodnes of thy grace.
And ſith the bloudie price is paid,
and bitter paines al paſt;
Receiue my plaints, accept my ſpirit,
and mercie grant at laſt:



So ſhall my ſoule reioiſe, reioiſe,



and ſtill for mercie crie, *Peccaui,*



Pecca——ui, Miſerere mei.

The

In deed I grant, and do confesse
my sinnes so heinous bee,
As mercie none at all deserues:
but yet thy propertie
Is alwaies to be mercifull,
to sinners in distresse;
Whereby thou wilt declare and shew
thy great almightinesse.
Haue mercie Lord on me therefore,
for thy great mercies sake;
Which camst not righteous men to call,
but sinners part to take:

Wherefore my soule be glad, be glad,
and crie incessantlie
Peccaui, peccaui,
miserere mei.

The 4. meditation.

MOst gratious God, doo not behold
the number of my sin,
Ne yet consider with thy selfe
how wicked I haue bin;
But rather thinke I am but dust,
or as the withered haie,
Which flourisheth to daie in field,
to morrow shorne awaie.
my flesh rebels against the spirit,
my spirit too weake is found,
By sinne conceiu'd in mothers wombe,
my soule first caught his wound,

My

My flesh is fraile, too weake and vaine,
to do the thing I should,
And what I would not, that do I,
contrarie that I would.
Thou seest, O Lord, how weake I am,
not able for to stand
Without the succour, helpe and aid
of thy most mightie hand.
And what is he that wil not staie
the man thats like to fall?
Or wil refuse the sicke to helpe,
for helpe when he doth call?
If thou wilt laie vnto my charge,
the burden of my sin,
O Lord, the conqueſt is but small,
that thou thereby shalt win.
For why, thy glory and thy praise,
in mercie doth consist,
Vnto the which I yeeld my selfe,
to do with what thou list,

My soule shall trust in thee, in thee
and still for mercie crie,
Peccaui, peccaui,
miserere mei.

The 5. meditation.

IF I demaund what mercie is,
thou God wilt answere me,
That mercie is th'abundance great
of thy diuine pitie.

Where-

The 2. meditation.

THou God that rulſt & rainſt in light
that fleſh cannot attaine,
Thou God that knoweſt the thonghts of men
are altogither vaine;
Thou God whom neither toong of man
nor angell can expreſſe:
Thou God it is that I do ſeeke,
thou pitie my diſtreſſe.
Thy ſeat, O God, is euery where,
thy power all powers tranſcend,
Thy wiſedome cannot meaſurd be,
for that it hath no end.
Thou art the power and wiſedome too,
and ſole felicitie,
But I a lumpe of ſinful fleſh,
nurſe of iniquitie.
Thou art by nature merciſull,
and mercie is thy name,
And I by nature miſerable,
the thrall of ſinne and ſhame.
Then let thy nature, O good God
now worke his force in mee,
And clenſe the nature of my ſinne,
and heale my miſerie.
One depth, good Lord, another craues,
my depth of ſinfull crime
Requires thy depth of mercie great,
for ſauing health in time.

Sweet Christ grant ỳ the depth of grace,
may ſwallow vp my ſin,
That I thereby may whiter be,
than euer ſnow hath bin.

So ſhall my ſoule reioiſe, reioiſe,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 3. meditation.

BEfore thy face and in thy ſight,
haue I, deuoid of ſhame,
O Lord tranſgreſſed willinglie,
I doo confeſſe the ſame.
Yet was I loth that men ſhould know,
or vnderſtand my fall,
Thus feard I man, much more than thee
thou righteous iudge of all.
So blind was I and ignorant,
yea rather wilful blind,
That ſuckt the combe, and knew the Bee
had left the ſting behind.
My ſinnes, O God, to thee are knowne,
there is no ſecret place,
Where I may hide my ſelfe or them,
from preſence of thy face.
Where ſhal I then my ſelfe beſtow
or who ſhal me defend?
None is ſo louing as my God;
thy mercies haue no end.

In

And doo repent euen from my hart,
that I so lewd haue bin.
Now wash me Lord yet once againe
with fountaine of thy grace,
That I among thy sacred saints,
with thee may haue a place.
My soule shal trust in thee, in thee:
and still for mercie crie,
Peccani, peccani,
miserere mei.

The 7. meditation.

LIke as the guiltie prisoner stands
before the iudge so tride,
With quaking breath, and shiuering limbs
his iudgement to abide:
Euen so, O God, before thy face
in feareful state I stand,
And guiltie crie to thee my iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodnesse is in me,
Of sinne, deceit, and wickednesse,
guiltie, good Lord, guiltie.
Thus by thy righteous doome, O God,
and sacred law diuine,
Condemnd am I to endlesse paine,
through iust deserts of mine.
Alas, what then is to be said,
or what is to be doone:

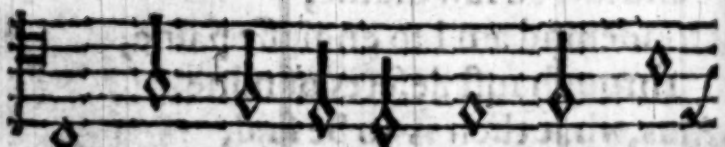
For

For mercie yet wil I appeale,
to Ieſu Chriſt thy ſonne.
For neuer yet hath it beene heard,
ſince firſt the world began,
That Ieſu Chriſt did turne his face,
from any ſinfull man
Which vnto him for mercie came,
with ſad repentant mind:
O Lord ſhal I then be the firſt
that ſhal no mercie find?
Shal I be he thou wilt deſpiſe,
that humblie comes to thee?
No no, ſweet Chriſt thy promiſe is
for to deliuer mee;

Wherefore my ſoule be glad, be glad,
and crie inceſſantlie,
Peccaui, peccaui,
miſerere mei.

Verſes vpon the Lords *Praier.*

Our father which art in heauen.



A thing thou art frō which all things
bengi-

Wherewith thou vewſt th'afflicted ſort,
that on the earth doo lie:
And what is this compaſſion then,
but proofes of thy mercie?
Our fathers old the ſame haue felt,
and now in reſt doo raine,
And thou art ſtil the ſelfe ſame God,
for euer to remaine.
Our fathers were conceiude in ſin,
and ſo are we likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we al profeſſe,
one God in perſons three,
As thou compaſſion hadſt on them,
compaſſion haue on mee.
Ponder, O God, my harts deſire,
moſt humblie doo I craue;
And doo away al my miſdeeds,
and ſo compaſſion haue.
And as of ſinners many a one,
whoſe number is vnknowne,
Thou didſt vouchſafe to draw to thee,
and make them all thine owne:
So now vouchſafe moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiuing me my ſin.
So ſhall my ſoule reioice, reioice,
and ſtil for mercie crie,

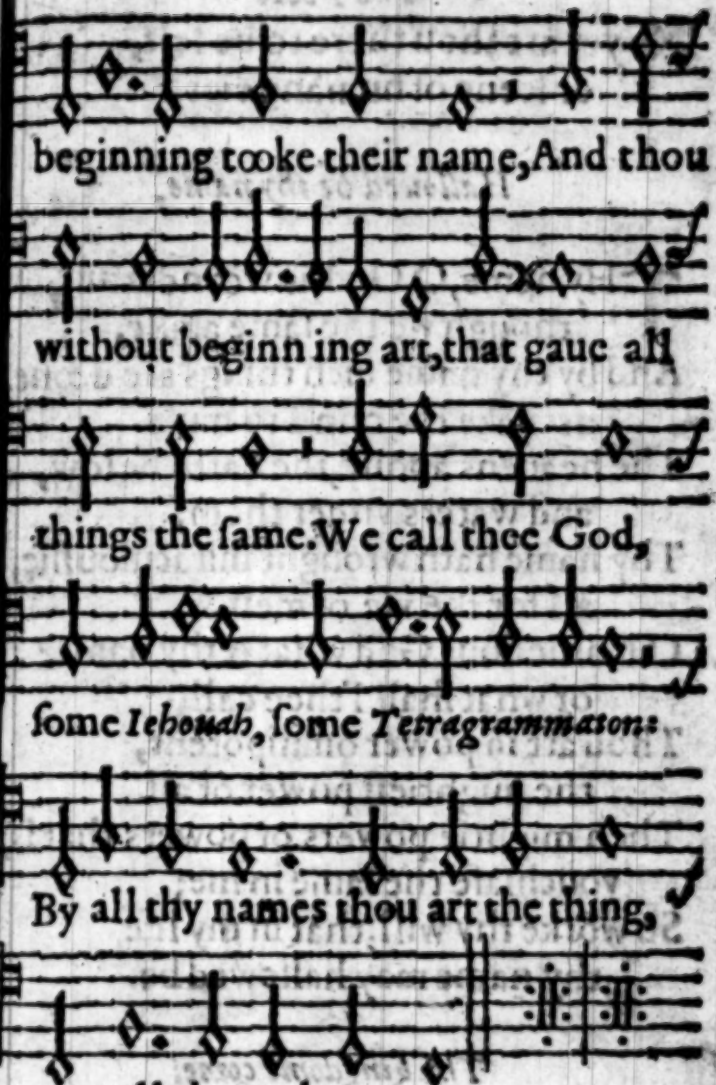
Peccaui

Peccaui, peccaui,
miserere mei.

The 6. Meditation.

MOst mightie God, I do confesse,
ten thousand times and more,
Thou hast me washed from my sinne,
and salued still my sore:
But I through sinne am falne againe,
and fowler now am made,
Than euer was the filthie swine
with mier ouerlade.
How often times shall we forgiue,
ech other that offend;
Seuentie times seuen, the scripture saith,
which signifies no end.
If man to man such fauour shew,
that wretched caitiues bee,
How much more thou, O gratious God,
to them that call on thee.
It is thy nature to forgiue,
my nature can but fall;
Though thou be iust in al thy works,
thy mercie passeth all.
What time a sinner doth repent,
and turnes to thee at last,
Al sinnes fore doone thou wilt forget,
thy promise so hath past.
Behold, ô God, I turne to thee,
with sorrow for my sin,

And



We be thy ſonnes, thy children deare,
and heires of kingdome thine,
By which we do preſume and ſaie,
Our father moſt diuine,
Which art in heauen, deuoid of ſhape
that reaſon can deuiſe,

Ne

No yet art thou there to be felt,
or scene of humane eies.

Hallowed be thy name.

THy name, O God, is woonderfull,
though we the same abuse,
And by thy name such things are doone
as make the mind to muse.
The heauens aboue, the earth below,
and waters vnder them,
Thy name hath wrought miraculouslie,
all for the vse of men.
O marueilous God what is thy name?
or what shall I thee call;
Thou art in power omnipotent,
the mightiest power of all.
Then mightie powers of powers that is,
vouchsafe the same in me;
So worke thy will, that in my life
thy name may hallowed be.

Thy kingdome come.

THy kingdome euerlasting is,
in truth and equitie,
In fauor, loue and righteousnesse,
to all in miserie.
Bow downe the heauens, O mightie king
whereby thy grace may fall,

That this thy kingdome might descend
into the harts of all.
So shal our sins be driuen awaie,
our flesh made tame also,
And we found righteous in thy sight,
a perfect life to sho.
Vouchsafe to grant, O heauenly king,
this blessed worke may be,
Thy kingdome stil to dwel in vs,
and we to dwell in thee.

Thy will be doone in earth, as it is in heauen.

THy will is good, our will is nought,
thy will be therefore done,
Such was thy will, that Iesus Christ,
thy deere and onlie sonne,
Should teach thy will to sinfull flesh,
our wicked lusts to kill,
And he thy will vpon the crosse,
the same did there fulfill.
O heauenly father let thy will
in earth fulfilled be,
Among vs men as with thy saints,
in heauenlie hierarchie.
And grant thy will so worke in vs,
that we thy will confesse,
In word, in life, in faith, in loue,
and perfect holinesse.

Giue

Giue vs this daie our dailie bread.

THy word thy truth, & Christ thy son,
is bread that we should haue;
Vouchsafe our soules may feed thereon,
most humblie we do craue.
For man doeth not by bread alone
passe foorth his vital daies,
But by ech word thy mouth proceeds
vnto thy endlesse praise.
Fix in our hearts thy sweet sonnes death,
and such impression make,
As we thereby may cheerefull be,
to suffer for his sake
Such crosse as pleaseth thee to laie
vpon our backs to beare;
With shield of faith to bide the brunt,
against all worldly feare.

And forgiue vs our trespasses, as we forgiue them that trespasse against vs

WE know, forgiuenes is at hand,
when we for mercie call:
If we ech other do forgiue,
thou wilt forgiue vs all.
Such promise hast thou made, O God,
from which thou wilt not swerue,

And yet it lies not in our power,
the same for to deserue,
So weake is man, so feeble too,
not able once to mind
The thought that's good, or don the deed
that might thy mercie find.
This will thy grace must worke in vs,
our brethren to forgiue,
Which grant, O God, that we therewith,
in rest with thee may liue.

And lead vs not into temptation.

AND though temptation needfull be
thy seruants strength to trie,
And that our sinnes and wickednes,
by faith away doo flie.
Yet Lord thy grace the same doth worke
whereby we stiflie stand
gainst the world, the flesh, the diuell,
winning the vpper hand.
Thus of our selues, alas, too weake,
temptations aie too strong,
Thy grace it is must vs defend,
else are we throwne along.
Grant when by sin thrugh want of grace
Great falls we doo sustaine,
That then thy grace might visit vs
And reare vs vp againe.

But

But deliuer vs from euill.

FRom ill that we by sin deserue,
most mightie God defend,
And rid vs free from filthie fall,
of miserable end.
Withhold thy seuere punishment,
and let thine eie of grace,
Take view vpon th'afflicted sort,
and helpe our wretched case.
From surging seas of worldly waues,
wherewith we be oppresst,
Discharge and set our soules on shore,
in port of quiet rest.
So shall we then our praiers make,
with conscience safe and sound,
And by thy grace shall able be,
our enemy to confound, Amen.

The Christian faith.

ONe God in persons three,
and three in Godhead one,
I doo beleeue my sauing health
doth rest in him alone.
The first, the Father high,
Creator of vs all,

he ſecond is his onely ſonne,
the word whom ſcriptures cal.
he third the Holie ghoſt,
of both who doth remaine,
might, power and Deitie,
coequall with the twaine,
he word of loue to vs,
fleſh void of ſinne became,
f virgins wombe by power diuine,
moſt pure he tooke the ſame.
nd then for ſintul fleſh,
his fleſh was ſacrifiſde,
bitter, ſharpe, and ſhameful death,
as cruel Iewes deuiſde;
s fleſh with whips was rent,
his head becrownd with thorne,
s bodie naild on croſſe of tree,
his hart with ſpeare was torne.
us al his bloud was ſhed,
to death his life made thral,
pacifie his fathers wrath,
procurde by Adams fall.
died and was buried,
deſcended down to hell,
m death to life he roſe againe,
he loued vs ſo well.
en fortie daies were come,
to heauen aſcended he,
ght from men of Galile,
in faith to vs that be.

From

Th

From whence I do beleeue,
he ſhal againe deſcend,
To iudge all fleſh, and of the world
to make a final end.
The dead from graue ſhal riſe,
the quicke ſhal chnnged bee,
And euerie eie ſhall face to face
behold his maieſtie.
By grace who hath doone wel,
with him in heauen ſhal raine:
By ſinne who hath doone wickedlie,
in euerlaſting paine.

FINIS.

COMFORTABLE

Dialogs between CHRIST and a SINNER, touching the Soules health.

A Conflict betweene the *spirit and the flesh, in the* soule of man.

Humble sutes of a sinner for mercie in miserie.

A Lamentation touching the follies and vanities of *our youth.*

A Psalme of reioising for *our spirituall* redemption.

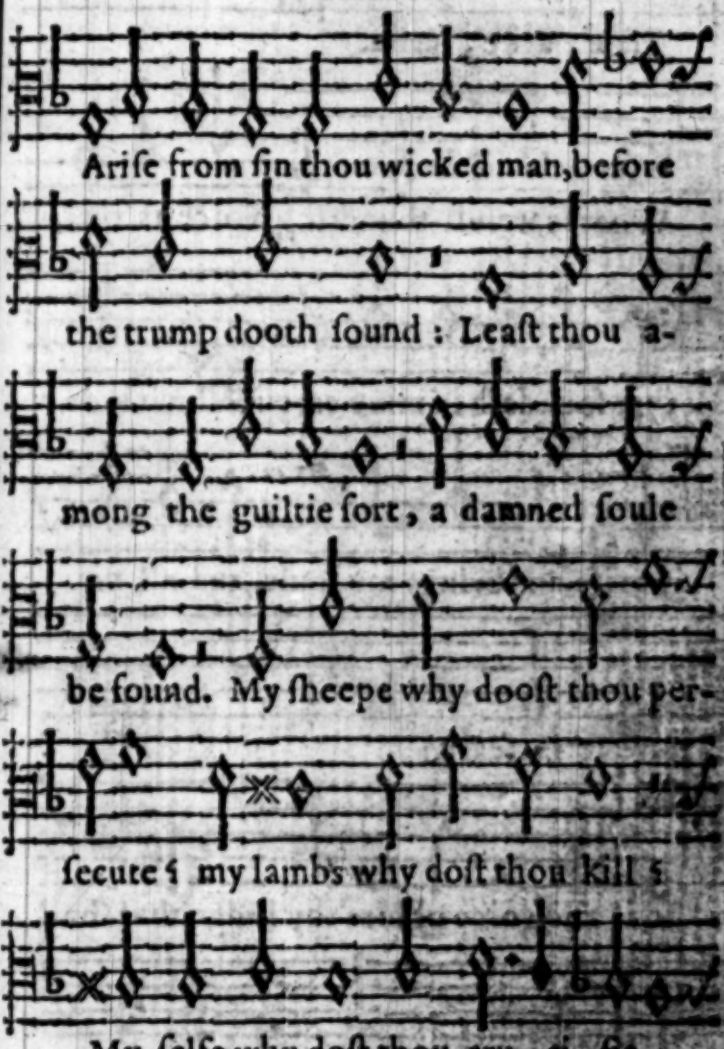
A Christian confession to the blessed Trinitie.

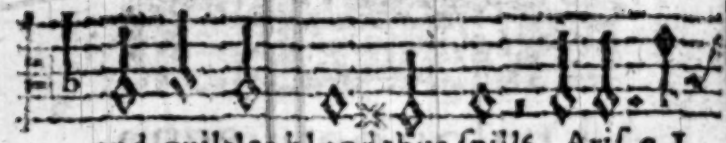
Praiers for the good estate *of the Queenes High*nesse, &c.

Gathered by W. Hunnis.

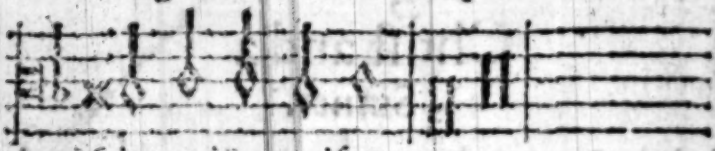
1597.

A Dialog betweene Chriſt and a Sinner.



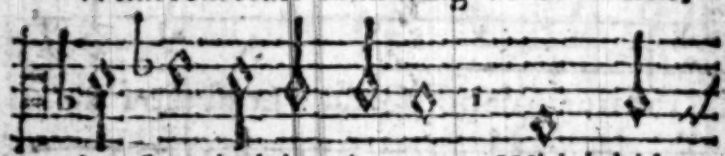


and guiltles blood thus ſpills Ariſe I



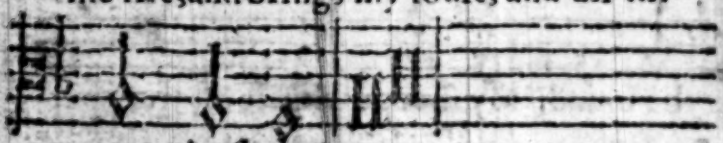
ſaie, ariſe, ariſe.

What fearefull thundring voice is this,

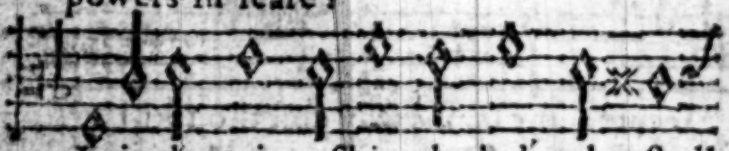


that ſoundeth in mine eare: Which bids

me riſe, and brings my ſoule, and all hir



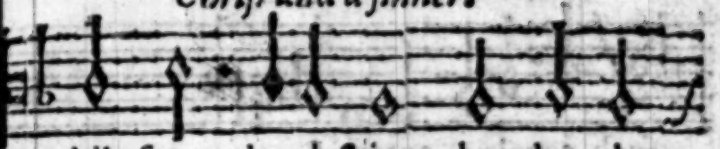
powers in feare:



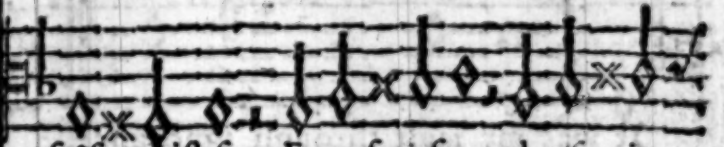
It is the voice of him thy iudge, that ſhall

thy iudge bee: Which bids thee riſe

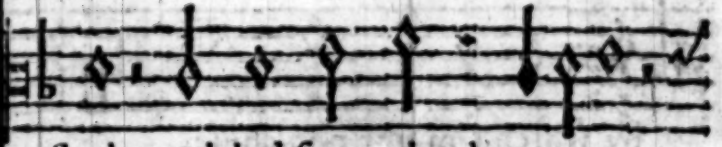
while



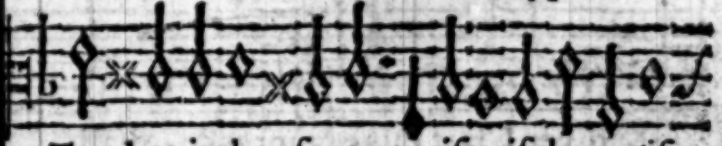
while sunne dooth shine, that thou thy



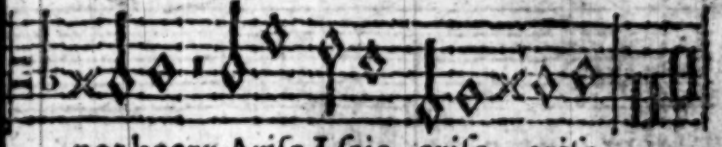
selfe maist see. For after sunne be set in



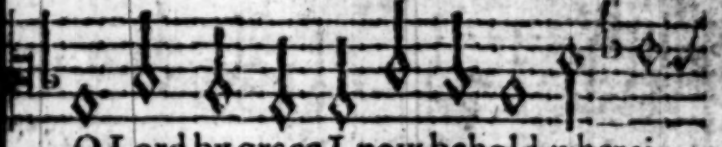
shade, and darksome clouds appeere:



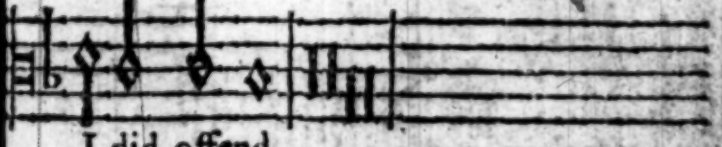
Too late is then for to a-rise, if thou arise



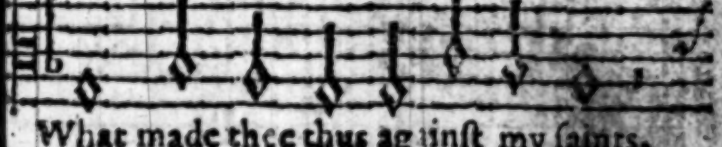
not heere. Arise I saie, arise, arise.



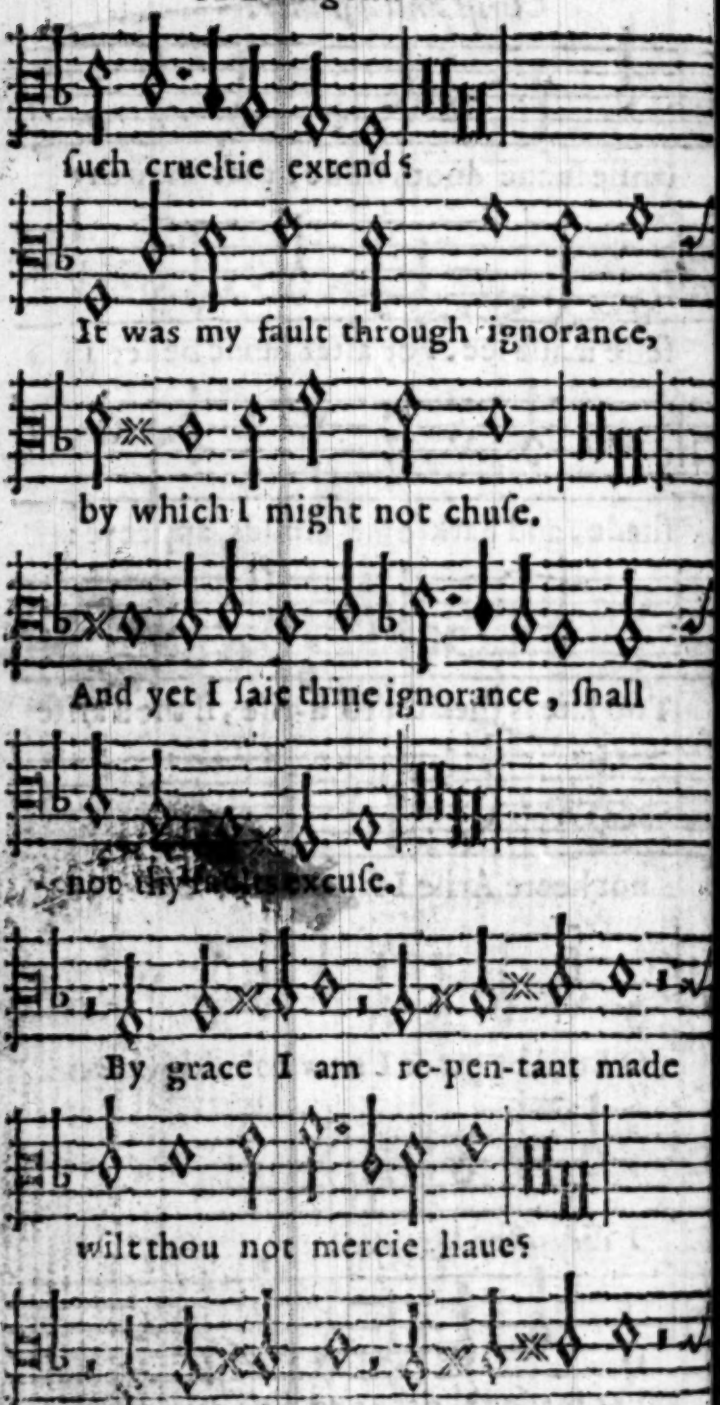
O Lord by grace I now behold, wherein Sinner.



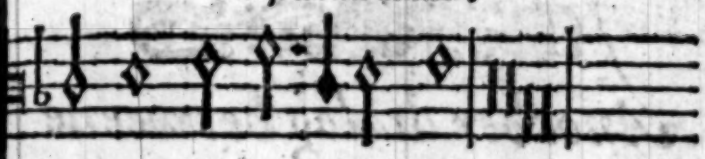
I did offend.



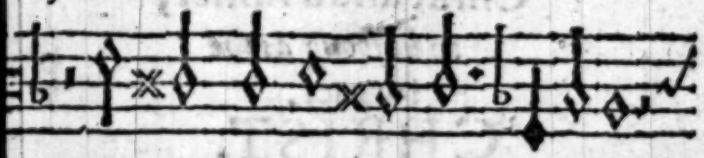
What made thee thus against my saints, Christ.


ſuch crueltie extend?
Sinner
It was my fault through ignorance,
by which I might not chuſe.
Chriſt:
And yet I ſaie thine ignorance, ſhall
not thy fault excuſe.
Sinner.
By grace I am re-pen-tant made
wilt thou not mercie haue?
Chriſt.
If thou by grace re-pen-tant bee,

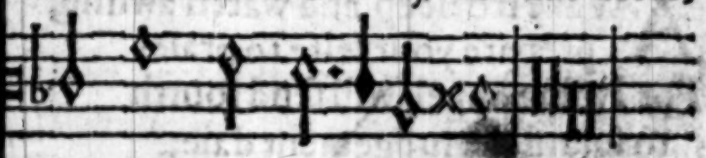
yet



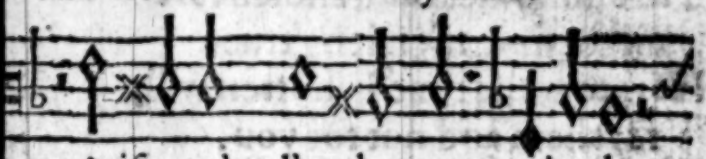
yet muſt thou mercie craue.



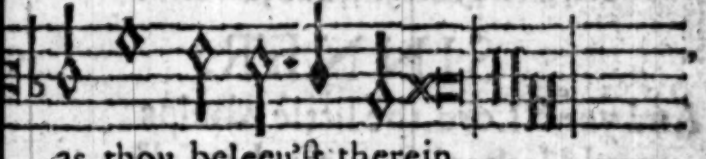
O Lord blot out my fil--thie deeds, Sinner.



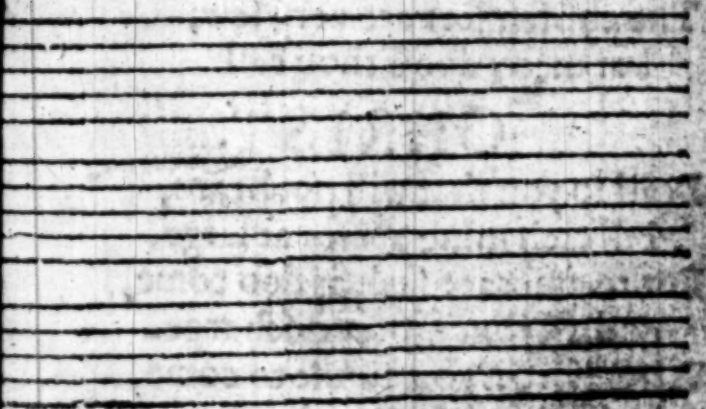
and clenſe mee from my ſinne:



Ariſe and walke, thou art made cleane Chriſt.



as thou beleeu'ſt therein.



Another dialog betweene Christ and a sinner, to be soong as the former.

CHRIST.

AWake frō sleep and watch awhile,
prepare your selfe to praie;
For I mine angell will send foorth
to sound the iudgement daie;
That mine elect and chosen sort
might find my saieng true:
How that the time I, shorten will,
for them and not for you.
Awake I saie, awake, awake.

SINNER.

And yet, ō Lord, the little whelps
would licke the crums that fall:
The chosen sort are very few,
but many doost thou call.

CHRIST.

I call to you that will not heare,
I stretch mine armes at large,
For to embrace such as doo come,
and all your sinnes discharge.
Wherefore if you refuse to come,
I will you then forsake;

And to my feast will strangers call,
and them my children make:
Awake therefore and rise from sleepe,
awake, I say, awake.

SINNER.

Not so, good Lord, thy mercie far
aboue our sinnes abound.

CHRIST.

And yet I will a iusticer
in iustice mine be found.

SINNER.

Thy promise is to pardon sinne,
and therein art thou iust.

CHRIST.

Your sinnes repent, and praie therefore
in vaine is els your trust.

SINNER.

O Lord thy grace must this performe,
or else it cannot be.

CHRIST.

My grace you haue, the same applie,
and blessed shall you be.

SINNER

Through this sweet grace, thy mercie
we humblie doo require (Lord

 CHRIT.

By mercie mine I you forgiue,
and grant this your desire.
AMEN.

A Conflict betweene the *Spirit and the Flesh in the* Soule of Man.

SPIRIT.

MY soule giue eare to me thy spirit,
of that I say to thee;
Forsake the pleasures of thy flesh,
and ioine thy selfe with me:
Thy flesh is filthy, fraile, and fon
and nought but sinne containes;
Whose due deserts through wickednesse
is euerlasting paines.

FLESH.

My soule not so great proofe thou hast
of pleasures that I bring;

Of loue, of luſt, of liking ſweet,
and euery other thing:
Forſake me not but ioine with mee,
which am thy fleſh and bone.
For I the receptacle am
of all thy powers echone.

SPIRIT.

If thou after thy fleſh wilt go,
then ſurely ſhalt thou die;
If thou wilt walke with me thy ſpirit,
we will him mortifie:
For thou betweene vs both art plaſt,
and at thy libertie,
To whether part thou wilt incline,
to liue or elſe to die.

SOVLE.

Alas what great conflict is this,
I ſillie ſoule ſuſtaine;
Betweene the pleaſures of my fleſh,
my ſpirit threatning paine:
I greeued am my fleſh ſhould loſe,
yet glad my ſpirit might win,
But of the twaine whoſe part to take,
my doubt is great therein.

SPIRIT.

Thy fleſh is diſobedient,
vnkind and cruell ſtill.

SOVLE.

SOVLE.

Yet I poore ſoule indifferent,
make neither good nor ill.

FLESH.

Remember my ſweet ſoule,
what fleſh hath doone for thee,

SPIRIT.

Thy fleſh for to ſubdue,
ſweet ſoule take part with mee.

FLESH.

If thou my part wilt take,
we ſhall the victors bee.

SPIRIT.

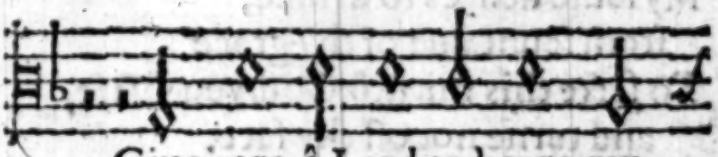
If thou wilt him forſake,
then heauen is due to thee.

SOVLE.

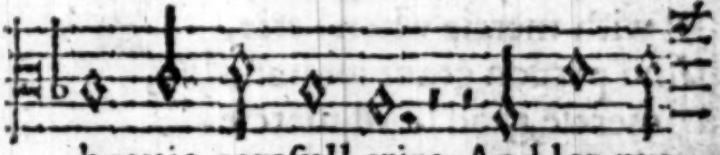
The ſpirit makes men religious.
obedient and kind:
The fleſh makes men rebellious,
and monſters beaſtlie blind;
The ſoule through power makes them
as maker hath aſſind. (me
Wherefore my ſpirit I ioine with thee,
with all the force I can:
Awaie packe hence vnſauorie fleſh,
the filtheſt part of man.

FINIS.

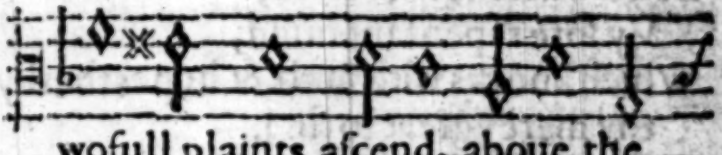
An humble ſute of a repentant ſinner for mercie.



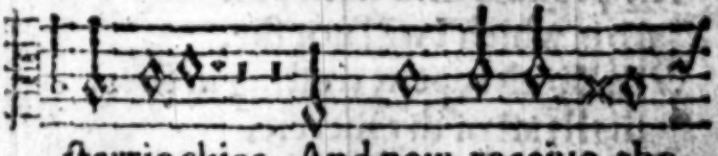
Giue eare, ô Lord, to heare, my



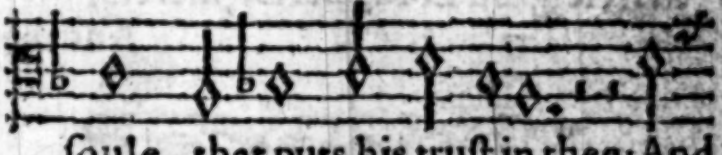
heauie carefull cries: And let my



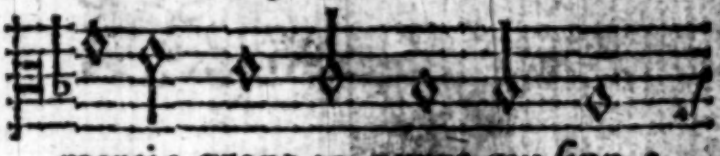
wofull plaints aſcend, aboue the



ſtarrie skies. And now receiue the

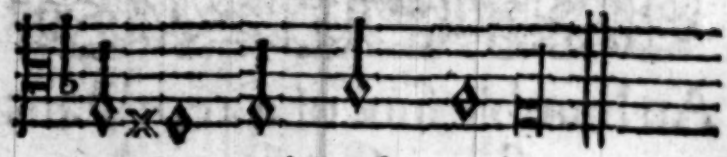


ſoule, that puts his truſt in thee: And



mercie grant to purge my ſinnes,

mer



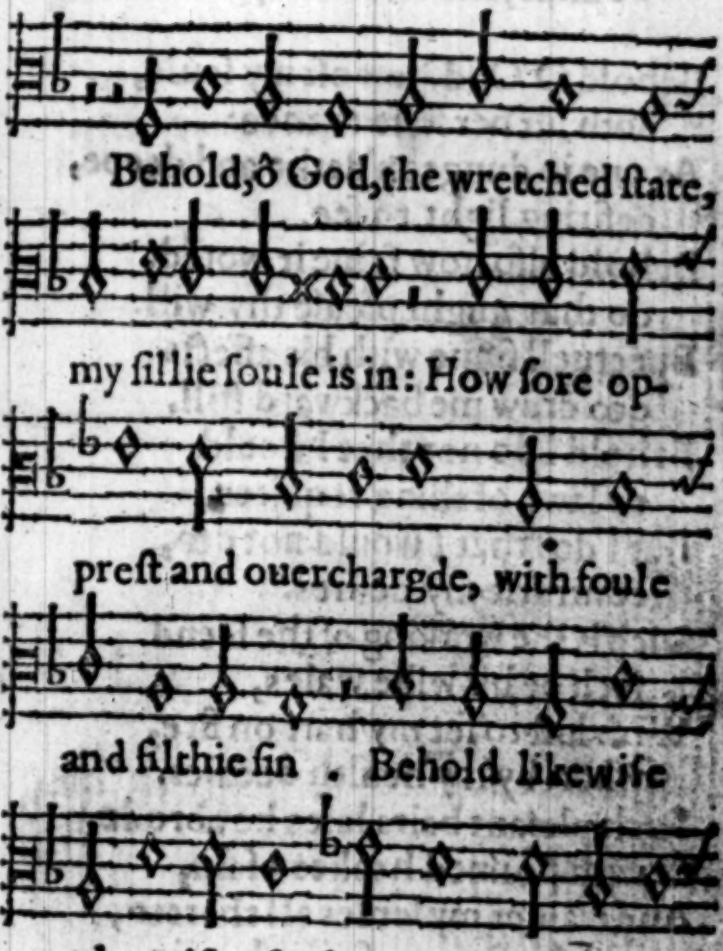
mercie, good Lord, mercie.

My ſoule deſires to drinke,
from fountaine of thy grace
To ſlake this thirſt, ô God, vouchſafe,
and turne not off thy face.
But bow thy bending eare,
with mercie when I crie,
And pardon grant for ſinfull life,
mercie, good Lord, mercie.

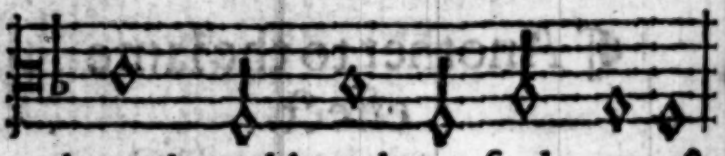
Behold at length, ô Lord,
My ſore repentant mind,
Which knocks with faith, & hopes therby
thy mercy great to find.
Thy promiſe thus hath paſt
from which I will not flie,
Who dooth repent truſting in thee,
ſhall taſt of thy mercie.
Mercie, good Lord, mercie, mercie.

Another

¶ Another to the ſame effect.



breſt: Where wickednes and ſinne a-

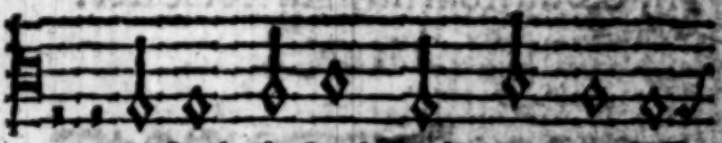


bounds, and breeds my ſoules vnreſt.

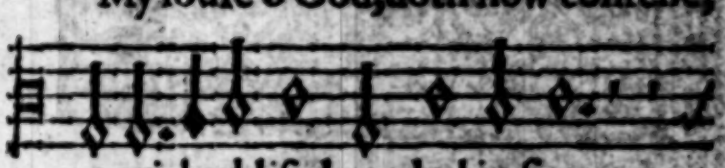
Behold O God, how oft my ſoule,
doth liſt her ſelfe to thee:
As one in dungeon darke and deepe,
deſiring light to ſee,
Behold alſo how faine it would,
do that might pleaſe thy will:
But cruell ſinne with his affects
doo draw me backward ſtill.
Behold I do not that I would,
as lawe of thine requires,
But I doo that I would not doo,
contrarie my deſires.
Such is the working of the feend
ſuch be his wilie waies,
With luſt to ſet my hart on fire,
whereby my health decaies.
Such pleſant baits laies he abrode
with poiſned hookes of ſin,
And traines my ſenſes all thereto,
and drowns my ſoule therein.

But mercie is with thee my God,
for ſuch as mercie craue,
Among the which I humblie aske,
ſome mercie for to haue.
For light offenſe thy mercie ſmall,
may ſoone appeaſe thine ire,
But mine offences manifold,
thy mercies great deſire.
And ſith by mercie I muſt win,
thy fauor and thy grace,
From my miſdeeds and ſinfull life,
with mercie turne thy face.

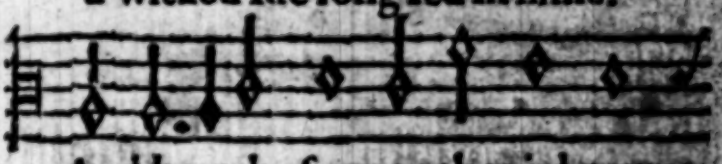
¶ An other to the ſame purpoſe.



My ſoule ô God, doth now confeſſe,

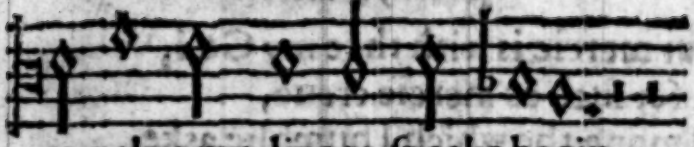


a wicked life long led in ſinne:

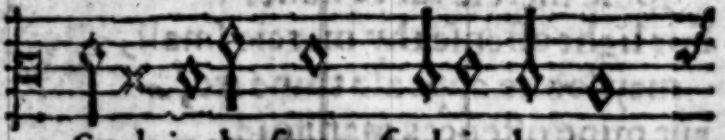


And how the ſame to thee is knowne,

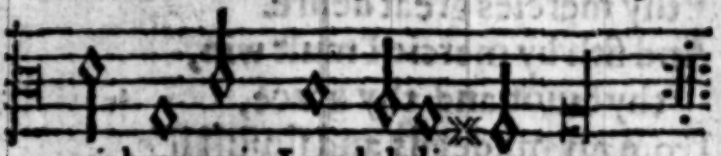
yet



yer that my lips to ſpeake begin.



Such is the frute, ſuch is the tree,

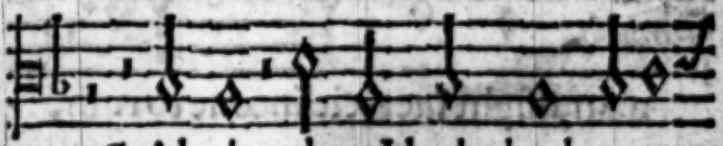


with mercie Lord deliuer mee.

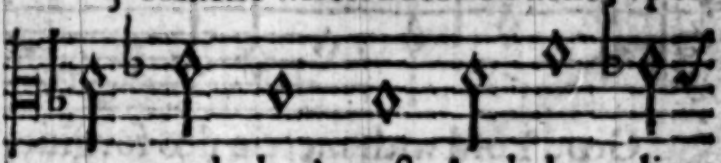
Shall I, ô Lord, for this deſpaire
of hope, of helpe, and health at laſt:
Or ſhall I thinke thou ſeek'ſt reuenge,
vpon my ſinfull life thats paſt?
No, no, my faith doth witnes mee,
Thy bloud from ſin hath ſet me free.

AMEN

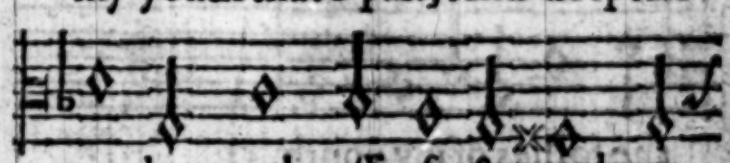
A Lamentation touching *the follies and vanities of* our youth.



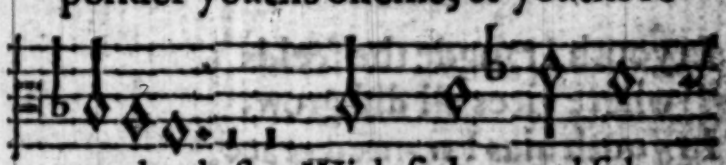
¶ Alacke when I looke backe, vpon



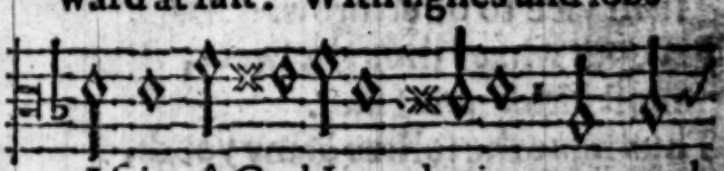
my youth that's paſt, And deepelie



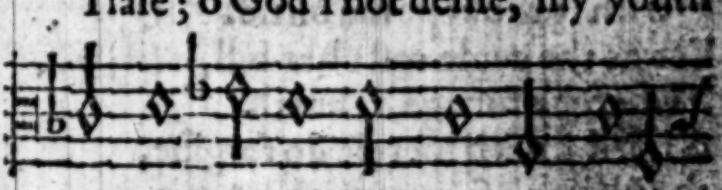
ponder youths offenſe, & youths re-



ward at laſt: With ſighes and ſobs

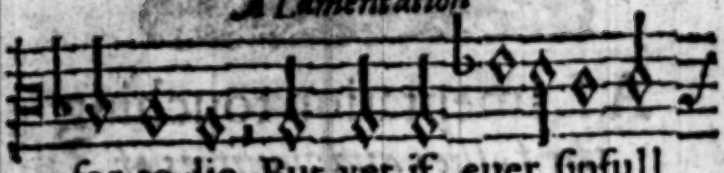


I ſaie; ô God I not denie, my youth

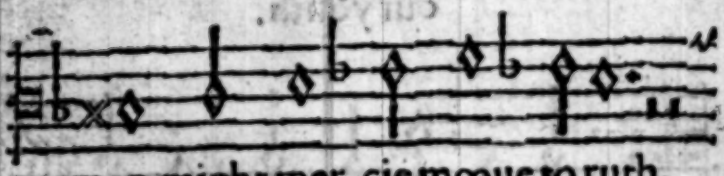


with follie hath deſeru'd, with follie

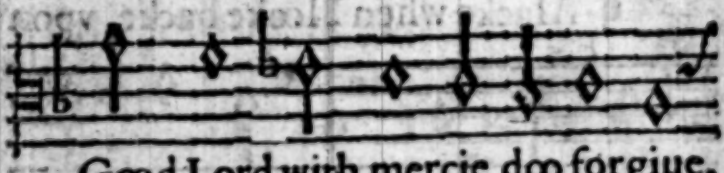
for



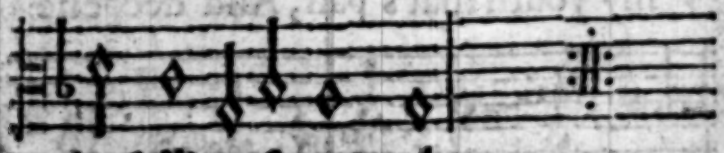
for to die. But yet if euer ſinfull



man, might mer-cie moouc to ruth,



Good Lord with mercie doo forgiue,



the follies of my youth.

In youth I rangde the feelds
where vices all did grow,
In youth alas I wanted grace,
ſuch vice to ouerthrow.
In youth what I thought ſweet,
moſt bitter now I find.
Thus haue the follies of my youth,
with follie kept me blind.
Yet as the eagle caſts her bill,
whereby hir age renueth:
o Lord with mercie do forgiue,
the follies of my youth, *Amen*:

A Pſalme of reioiſing for *the woonderfull loue of Chriſt*, ratified by his meritorious *death and paſſion for our ſpi-* rituall redemtion.

LEt vs be glad and clap our hands,
with ioy our ſoules to fill:
For Chriſt hath paid the price of ſinne,
with mercie and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not,
moſt ſhameſull death to take.
By his goodwill his bloud was ſpilt,
his bodie all to rent:
By his goodwill to ſaue vs all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill:
For Chriſt hath paid the price of ſinne,
with mercie and good will.
Since Chriſt ſo deerely loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els,
in lieu of all his paine.
And that we ſhould ech other loue,
as he vs loou'd before:

So ſhall his loue abide in vs,
and dwell for euermore.
Let then our loue ſo dwell in him,
our wicked luſts to kill:
For Chriſt hath paide the price of ſinne,
with mercie and good will.

AMEN.

Apraier for the good eſtate of Queene ELIZABETH.

THou God that guidſt both heauen & earth
on whome we all depend:
Preſerue our queene in perfect health,
and her from harme defend.
Conſerue hir life in peace to raigne,
augment hir ioyes withall:
Increaſe hir friends, maintaine hir cauſe,
and heare vs when we call.
So ſhall all we that faithfull be,
reioyſe and praiſe thy name:
O God, ô Chriſt, ô Holy-ghoſt,
giue eare and grant the ſame.

AMEN.

A christian confession of and to the Trinitie.

O Thou almightie, omnipotent, & euerlasting God, the Father of heauen; *I* doo beleeue, confes, and acknowledge thee to bee the God of al power and might, yea the almightie power it selfe, and to bee of nothing going before, neither made, created, nor begotten, but to bee a thing before all things, geuing beginning vnto enery thing, thy selfe being without beginning, and without ending.

O Thou Sonne of God, whiche art the word of the Father, and

second

second person in Trinitie; *I* doo likewise beleeue, confesse, and acknowledge thee to bee of the Father without beginning, before all worldes neither made, nor created but begotten; and art equall with the Father in power, might, glorie, maiestie, and deitie, and to bee as thy Father is, the fountaine and well-spring of all wisedome, grace, and mercie.

O Thou God the Holie-ghost, and third person in Trinitie, which art with the Father & the Sonne, the giuer of all comfort, vertue and goodnesse; I doo also beleeue, confesse, and acknowledge thee, to be of the Father, and of the Sonne, neither made, nor created, nor begotten; but from God the Father, and from God the Son proceeding, equal with the Father and the Sonne, without beginning

ginning of time, and without ende, in like power, might, glorie, maiestie, and Deitie as is the Father and the Sonne, all three in one, and one in three, one verie GOD euerlasting, not three Gods euerlasting, of one essence or beeing, euer perdurable or during, without measure, not changeable, almightie, of one substance, and in one nature simple.

I Doe beleeue, confesse, and acknowledge ech one of your persons to bee equall to the other, in all maner of perfection; and each one person to bee omnipotent or almightie, and to bee one beginning of all thinges; and that togither you made and created all creatures, visible and inuisible, spirituals and corporals; and that, by almightie vertue, from the beginning of time, you three together

did create (and that of nothing) the creature angelike, and the worldlie nature; and then you made man common to the first two natures: for man is of bodie corporall, and of soule spirituall.

ALso I do beleeue, confesse, & acknoweldge, that thou the Father art one other, and thou the Sonne art one other, and thou the Holie-ghost art one other. For thou, ô Father, maiest not bee the Sonne, nor the Holie-ghost; nor thou, ô Sonne, maist not be the Father nor the Holie-ghost; nor thou ô Holie-ghost, maiest not bee the Father nor the Sonne: but to you three persons is one beeing, and one nature common, the which is the beginning of all thinges; and out of this beginning there is no beginning.

And

AND I beleeue, confeſſe, and acknowledge, that thou, O Father, art no greater, nor of greater power than is the Sonne, nor than is the Holie-ghoſt. For the vnitie of your diuine beeing is equall or alike together: for ſuch as thou art, O Father, ſuch art thou, O Sonne, and ſuch art thou, O Holy-ghoſt. And thus thou holie and bleſſed Trinitie art one God, the firſt beginning, without beginning, fountaine of all mercie, grace, goodnes, and vertue, which by thy knowledge doeſt knowe all things preſent, and to bee hereafter. 6

AND further, *I* do confeſſe, acknowledge, and ſtedfaſtly beleeue, that thou, O Sonne of God art without beginning, coeternall with GOD the Father, and with God the Holie-ghoſt. And by the 7

whole consent of you three in one and one in three, and by the ouer-shadowing of the Holy ghost, thou O holie and most blessed Sonne of God, didst enter into the wombe of the most vnspotted amongest women, the blessed virgine Marie, in whome was no blemish of sinne after the salutation of the Angell Gabriell, when shee had by the working of the Holy ghost, answered these words of meekenes: Behold and see, I am the handmaid of the Lord, be it vnto mee according to thy word.

THus thou blessed Sonne of GOD diddest not forsake or leaue thy Godhead, but didst take flesh or manheade of the blessed virgine vnto thy Godhead, beeing still perfect God with the Father in Godhead, and perfect man also. In which manhead thou wert

lesse

lesse than the father, but yet equall with the father touching thy Deitie or Godhead: as after thy most blessed nativitie thou didst proove in thy humanitie to bee perfecte God.

FOR without anie teacher or schoolemaster, thou haddest all perfect knowledge of science and learning. Thou changedst water into wine. Thou gauest sighte to the man borne blinde. Thou openlie saidst to the Iewes and Pharisies; I which speake to you, am the beginning. Thou feddest manie thousands of people with a few loaues of breade, and with a fewe fishes. The wind and sea obeied at thy commaundement. Thou raysedst Lazarus from death vnto life, which was foure daies dead, and stinking in his graue. In this, ô God, and in manie more excel-

lent miracles, thou didst shew thy selfe to be perfect God.

10 AND also thou didst shew thy selfe to bee perfecte man: for thou didst eate, drinke, and sleepe, and so tookest increase of nature, as man dooth: thou weptst, thou fastedst, thou sufferedst al the miseries of man, sinne only excepted.

11 IT also wel pleased thee to fulfil, to performe, and to accomplish all the wordes and sayings of the holy patriarchs & prophets, which they had vttered and spoken of thee, long time before thou tokest our humane nature vpō thee. And so to fulfil the propheties, thou sufferedst that thine Humane nature should be betraied and taken, by the kissing of thine vnkind disciple Iudas.

Thou

THou alſo ſufferedſt cruell perſecutions of the Iewes, and after manie puniſhments, they blaſphemed thee, and cried vpon Pilate to haue thee crucified; and ſo vnder Ponce Pilat thou didſt ſuffer to be crucified, and vpon the croſſe didſt die, touching thy humanitie; and after waſt thou taken downe, buried and by thy power & might of thy deitie deſcendedſt into hell, according to the ſcripture. 12

AND I beleeue (notwithſtanding that thy ſepulchre was made faſt and ſealed, and alſo watched and kept by certaine ſouldiors thereunto appointed) that the third day, by thy Godhead or diuine power, thou didſt ariſe in thy humanitie. And fortie dayes after thou didſt aſcend into heauen, in the ſight of men of Galile, and in 13

faith vnto vs that bee; where thou dooſt remaine perfect GOD and perfect man, ſitting on the right hand of the Father, from whence thou ſhalt come and iudge both the liuing and the dead. By the dead I vnderſtand the bodie which is mortall, and by the liuing I vnderſtand the ſoule which is ſpirituall and immortall.

AND alſo I acknowledge, confeſſe, and ſtedfaſtlie beleeue, that I ſhal, among all thy reaſonable creatures, ariſe from death to life, and with them ſhal ſtand and behold thy diuine maieſtie face to face; thou ſitting on the throne of thine eternall iudgement. And thine elect, and thoſe whome thou haſt ſhewed mercie vpon, ſhall be ſeuered from the wicked reprobates, as lambes from woolues; the ſained ſort vpon thy right hand,

and

and the other vpon thy left, where we ſhall all receiue our laſt and finall iudgement. The which iudgement, ô Lord, I doo moſt humblie beſeech thee maie be vnto me, not after my ſinnes and wickednesſes; but according to thy great and vnſpeakeable mercies.

Grant this, O thou moſt holie and bleſſed father of heauen, which art with the Sonne, and with the Holie ghoſt, the worlds Creatour; and haue mercie vpon mee, haue mercie vpon me.

Grant this, ô thou moſt holie and bleſſed Ieſu, the onelie Sonne of God, the worldes Sauiour and redeemer; and haue mercie vppon me, haue mercie vpon me.

Grant this, ô thou moſt bleſſed and Holie-ghoſt, which art togither with the Father and the ſonne, the worldes Comforter; and haue mercie vpon me, haue mercie vp-

on me.

Grant this, ó thou most holie, most blessed, most glorious, and euerlasting Trinitie, and haue mercie vpon me, haue mercie vpon mee, haue mercie vpon me: Amen.

A praier for the Queens most excellent Maiestie.

O Almightie and merciful GOD, creator & gouernor of al things, whose strength is euery where, & whose power is infinit, which as thou euer art omnipotent, and in all

all thy workes most gratious and euer marueilous; so vnto vs thy poore seruants, grant wee humbly beseech thee, that ELISABETH our gratious Queene, and next vnder thee here on earth our gouernour, may long liue, and leade a healthfull, quiet, and peaceable life. And if, O Lord, at any time the wicked through malice shall conspire and gather themselues togither against thee, and hir thine annointed; wee heartilie beseeche thee either with speede to conuert and turne their heartes, or ouerthrow their force, and bring their deuises to naught. And although O Lord, that we through our manifolde sins and wickednesses, doe not deserue to haue so good & so excellent a iewell to rule & reigne ouer vs; yet, good Lord, wee hartilie praye thy diuine maiestie to behold the great and vnspeakable

miseries

miſeries, which the loſſe of ſo pretious a Pearle may bring vppon vs and our poſteritie, and to auert the ſame. This, O Lord, wee doo humblie craue of thee, that wee may long time enioie her: or elſe that wee, who faithfullie doo loue hir, may with her be diſſolued, according to thy good will and gratious pleaſure, Amen.

A praier to be said of euerie true Christian before the receiuing of the holie Communion.

O Most sweet louer of all mankind, Lorde and Sauiour Iesu, I humbly beseech thee for thy bitter passion sake, to remooue from mee pride, enuie, and detraction, yea wrath, malice, and impatience, and all other sicknesses and diseases of the soule. And plant, good Lord, in my heart and minde true meekenesse, charitie, patience, chastitie, temperance, and modestie, with all such other vertues, medicines, and preser-

preseruatiues vnto the soule. And mortifie in mee, good Lorde, all vncleane motions, carnall desires, and inordinat affections: and reuiue in me the loue of vertues, and the perpetuall exercises thereof; so that in this time & all times I may woorthilie receiue this holie and blessed sacrament, vnto thine honour and glorie, and my soules endles ioy and comfort.

O Lord, I knowe and doo confesse heere before thy diuine maiestie, that I am vnwoorthie, and verie much vnworthie, and most vnworthie, through my manifolde sinnes and wickednes, to licke the crums that fall from thy table: but notwithstanding I knowe as well againe, and so doe I in heart and minde stedfastlie beleeue, and the same doe acknowledge in mouth and word, that thou my Lord God arte omnipotente and almightie,

and

and ſo maieſt by thy power infinite, if it ſo pleaſe thy maieſtie, to make me woorthy and acceptable to ſit at thy table, and there to taſt and feed of the moſt pure and heauenlie viands: for thou alone, ô Lorde, maieſt and canſt iuſtifie a ſinner, and of a vile, foule, and filthie wretch, make a cleane, white, and pleaſant perſon.

Therefore gratious Lord, I beſeech thy worthie maieſtie for thy almightie power, which I firmelie and ſtedfaſtlie beleeue; and for thine infinite and endleſſe wiſedome, which I boldlie confeſſe; and for thine excellent goodneſſe and truth, wherein I fulhe hope and truſt; and for all this togither as one: frame mee and make mee woorthy and acceptable vnto thy godlie preſence, and grant me forgiueneſſe of all my ſinnes, and the feruent flame of thy loue; that I

may

may nowe at this time receiue this holie Sacrament with puritie of hart, and cleanneſſe of conſcience, with ſpirituall gladneſſe and heauenlie ioy.

O moſt mercifull Sauiour *Ieſu*, I humblie beſeech thee, for this holie myſterie of thy bleſſed bodie and bloud, wherewith we vnworthie wretches bee continuallie fed, and dailie waſhed, clenſed, ſanctified and made holie, and ſo partakers of thy moſt highe Diuinitie: grant me, Lord, and giue mee the pretious garment of innocencie, with ſuch furniture of other ornaments thereunto according, as beſt may pleaſe thy gratious goodneſſe, wherewith *I* maie (as in my wedding veſture) in a good and cleane conſcience approch vnto thy preſence; ſo that this celeſtiall & heauenlie Sacrament, receiued, maie bee vnto mee health and ſaluation

of

of ſoule and bodie, vnto life euerla-
ſting, Amen.

A praier to be ſaid of euery true Chriſtian after the receiuing of the holie Communion.

IN moſt humble, and lowlie, and moſt hear-tie manner, with moſt due reuerence I thank thee, good Lord, moſt holie Father and euerlaſting God, that by the bountie of thy mercifull grace, wouldeſt vouchſafe thus to re-freſh and feede my ſoule through faith with the benefits of the death and paſſion of thy ſonne our Lorde God, and Sauiour Ieſu Chriſt. And I beſeech thine infinite goodneſſe, that this the ſacrament of thy death and paſſion, which I moſt vnwor-thie wretch haue nowe receiued, come

come neuer hereafter in iudgement and condemnation vnto me for mine euils, merits, and deseruings; but rather, good Lorde, it may come vnto the profit & comfort of my bodie, and vnto the saluation of my soule vnto the life euerlasting, Amen.

A godlie praier to bee *said before the preaching* of the word.

NEither is hee that plãteth, neither he that watereth, anie thing at al, but thou ô Lord, that giuest the increase. Increase, we beseech thee, the seede of thy worde, and cause it to fructifie an hundred fold. Open our eies, that wee may see the woonderful things contained in thy law. Incline our hearts

to

to thy testimonies, and not vnto vanities. Euermore bee on our right hand, and perfect the worke that thou hast begunne among vs. Beare our most gratious ELIZABETH in thine owne bosome, and set thine eies alwaies vppon hir for good: let the spirit of knowledge and holinesse remaine in her Ministers: blesse hir Counsellors with wisdome and discretion: hir Nobles with fortitude and courage: hir Iudges with iustice and mercie: hir Magistrates with diligence and faithfulnes; hir People with feare and perfect obedience, that wee may all with one minde and one mouth saie with the Prophet; He that is mightie hath done for vs great things, and holie is his name, Amen.

A praier necessarie to be said at al times.

O Bountifull IESV, O sweet sauiour, ô Christ the Sonne of GOD, haue pittie vpon mee, mercifullie heare mee, and despise not my prajers. Thou hast created mee of nothing; thou hast redeemed mee from the bondage of sin, death, and hell, neither with gold nor siluer, but with thy most pretious bodie once offered vpon the crosse, and thine owne bloud shed once for all, for my ransome. Therfore cast mee not awaie, whome thou by thy great wisdome hast made; despise me not, whom thou hast redeemed with such a pretious treasure: nor let my wickednesse destroie that which thy goodnesse hath builded. Now whilest I liue,

liue, ô Ieſu, haue mercie vpon me: for if I die out of thy fauour, it will be too late afterward to call for thy mercie. Whileſt I haue time to repent, looke vpon me with thy mercifull eies, as thou didſt vouchſafe to looke vppon Peter thine Apoſtle, that I may bewaile my ſinfull life, obtaine thy fauour, and die therein. I reknowledge that if thou ſhouldeſt deale with mee according to verie iuſtice, I haue deſerued euerlaſting death. Therefore I appeale to thy high throne of mercie, truſting to obtaine Gods fauour, not for my merits, but for thy merits, ô Ieſu, who haſt giuen thy ſelfe an acceptable ſacrifice to thy father, to appeaſe his wrath, and to bring all ſinners (truelie repenting and amending their euill life) into his fauour againe. Accept mee, ô Lord, among the number of them that ſhall bee ſaued. Forgiue mee my

my ſinnes, giue me grace to lead a godlie and innocent life, grant me thy heauenlie wiſedome, inſpire my heart with faith, hope, and charity, obedient to my rulers, faithful vnto them that truſt mee, dealing truelie with all men, to liue chaſtly in wedlocke, to abhorre adulterie, fornication, and all vncleanneſſe, to doe good after my power vnto all men, to hurt no man, that thy name may be glorified in me, during this preſent life, and that I afterwarde may obtaine euerlaſting life, through thy mercie, and the merits of thy paſsion, Amen.

IHVS.

1597.

Imprinted at London by Peter
Short, dwelling on Bred-
ſtreet hill at the ſigne
of the Starre.

Cum priuilegio.